1845

Introduction.

THat *this incomparable little* BOOK *might not be loſt, and this great Light go forth, a Friend to* Virtue *and Mr.* Laſſels, *thought he could not do his Friends better ſervice, than once more to ſend this* Child *abroad, that the worthy deceaſed* Father *may not be forgotten. If the* Father *could with pleaſure travel three times thorow* Italy, *'tis but reaſonable this* Infant

ſhould twice go abroad, and ſee its own Countrey, *whither* (*after a long* Baniſhment) *it now comes, and where, I doubt not, it will meet with a* friendly welcom: *which if it does, I am ſure it will do the buſineſs it is ſent for*; *which is*, to inſtruct the Ignorant, and promote an ancient Chriſtian Piety.

THE

THE PREFACE TO THE READER.

Catholick Reader,

HAving written this little Treatise for a particular Person of Quality, it was thought fit by those who are to direct all my Actions, to Print it, for the good of Thee, and others. It was not the thing I aim'd at when I writ it, as thou may'st easily perceive by the plain Stile, Yet if it can do Thee

any good, I am too much a Servant to the Publick to deny it Thee. That then thou mayeſt know how to make that true uſe of this little Treatiſe which I intend, take Notice I beſeech thee, of theſe following Inſtructions.

*Hear Maſs daily if thou canſt.

I. *Strive to hear* Maſs *every day if thy health permits thee, (I ſpeak to People of Condition.) Let neither Heat nor Cold, Company nor Paſtimes hinder thee from it: It's but one half houre a day given to God, and what's that? It's much, that God who promiſes thee ſo great things, will be content with ſo little Service. Many men have eſcap'd great danger in their Jeurneys, for having taken the Church and Maſs in their way; Yet it's far better to do it for Gods ſake, than for our own Intereſt. If thou wilt truly pleaſe God*

in

in all thy Actions, do all thy Actions for his Honour and Glory. Do not ſay, I am only bound to hear Maſs upon Sundays, and Holy-days, and that's enough; for neither is God bound to hinder the Earth from opening under thy Feet, and ſwallowing theee up, when thou offendeſt him. If then God doth for thee more than he is bound to do, do thou for him more than thou artbound to do. To do things only becauſe we are bound to do them, comes rather from Servile Fear, than from Filial Love. He that hears Maſs only upon Sundays and Holy days, would even miſs it then too, if he could ſave his Soul otherwiſe. Do not ſay, my Imployments are too great; I have many Viſits to make; I muſt go to Court; I muſt Dreſs my ſelf all the morning for to go to a Mask at Night; As if Gods Service were none of

Imployments, as if Buſineſs would be worſe done for having begg'd God's aſſiſtance to them; as if a Woman ſhould appear leſs handſome in a Maſque, for having been ſeen in a Church in the morning. Do not ſay, half an hour in a morning is a great deal of time to be ſpent in a Church; I cannot loſe ſo much time: my Affairs are too many: Nothing's too much where all is due. Where Eternity is promis'd, half an hour is well ſpent. Henry III. *was a better man than Thou, being a great King of* England; *and had more Imployments, having a Kingdom to Rule; and yet he could find time to hear three ſung* Maſſes *every day.* David *was a greater man than thou, had greater imployment than thou; and yet* David *could find time*

Walſingham in Ed. I. p. 19.

Pſal. 118.

ſeven

seven times a day to praise God: rather than David *would fail of such a duty, he would rise at midnight, and honour his God. All the employments of the Court could not hinder* David *from becoming a Saint, and yet follies and toys must hinder Thee from becoming even a tolerable Christian. Do not say, Virtue belongs to Cloisters; other courses are necessary for men that live in the World. For our Saviour was wiser than thou; and He could assure us, that Virtue only is the* Unum necessarium, *the only necessary thing, and that all other things are but* Parerga, *things to be done by the by. Do not say, I cannot rise so soon as to hear* Mass: *it's too soon to rise before Twelve, for those that go to bed at Three in the morning;*

Media nocte surgebam ad confitendū tibi. *Psalm* 118.

Luke 10.

For this is not to live like a man, but like Bats *and* Owls. *He that hath a mind to change day thus into night, would do well to change alſo his* Hemiſphere. *It's at the* Antipodes *only where a man may go to Bed with edification, at that time that we are riſing.* Do *not in fine ſay, it's too far to the Church: it's half a ſtreet off; it's cold going thither; For it is thy* Devotion *that's cold, not the Weather; it's Thou, that are farther from God, than the Church is from Thee. The three Kings came out of the* East, *thirteen days journey, in the depth of Winter, to adore our Saviour in* Bethlehem: *and yet Thou, O nice Lady! Thou, O vain Courtier! thinkſt it too far to Croſs the ſtreet, to go to the next door, to ſtir three paces for to adore thy Savionr upon*

Baron. anna!. *Tom.* 1

on the Altar. Ladies and Gallants who have received from God the best of his Earthly Blessings, plenty and ease; be asham'd not to give unto him the best of the day, and the chief of your Services, Either render him again his Blessings, or due thanks for them. Be either more grateful unto him, or less beholding. It's a shame to owe all, and pay nothing unto him, It's huge boldness to expect from him daily Bread, and yet deny him daily praise. And truly, if a Saint of the Primitive Church were sent down from Heaven by God's power and permission, and should see how confidently our sloathful Gallants hope to get Heaven by serving God only half an hour a week, he would wonder to see at how small a rate they attempt to purchase those inestimable treasures, which cost him,

(*and those of his time*) *such Sweat and Bloud. Break then the Chains of Sloth which hinder thee from giving God due praises: and if God do give thee grace to shake off this spiritual Lethargy, give him the honour, and say to him with* David:

Psal. 115. Dirupisti vincula mea, tibi sacrificabo hostiam laudis: *Thou hast broken my chains, and I will sacrifice unto Thee an Hoast of praise. If thou be really thus purposed to offer a Sacrifice of Praise unto God daily, do it together with the Priest at* Mass, *and do it thus.*

Avoid distractions.

II. *At thy entrance into the Church, leave all distractions at the door; make a truce with Affairs for half an hour, appease thy passions, compose thy body and countenance, let thy looks be serious and pious. Sit not upon thy heels*

heels, (except thou be weak and infirm) that posture belongs more to one that's milking a Cow, than to one praying unto the Majesty of God. Lean not sloathfully upon a Stool, or Form, thy head betwixt thy hands, as if thou intendest rather to imitate St. Peter sleeping in the Garden, than our Saviour praying there. Kneel not upon one knee, as if thou wert acting the Jews part that spit in our Saviours Face. He to whom all honour is due, is not content with these half worshippings. Where both knees is scarce enough, one knee is too little. Gaze not about thee, thou art in the Church, not in a Tennis Court; at Mass, not at a Mask. It's an unseemly thing to see mens heads in the Church, go first of one side, then of another, as if they had the shaking of the head of

the

the young Men, and Women, of whom St. Auguſtine *makes mention. In fine, let thine eyes be modeſtly fixed, either upon the Ceremonies, or upon this little Book: Let thy hands be either employ'd in holding this Book, or piouſly joyn'd together; and let thy head be humbly bent, like thoſe Angels (which were ſeen by a holy man in a Viſion) compaſſing the Altar round about with bent heads, as St.* Chriſoſtom *relates the Viſion.*

l. 22. de Civ. Dei. 8.

l. 6. de Sacerd.

III. *Avoid as much as thou canſt, all Coughing, Spitting, Groaning, Lowd Praying; but eſpecially all Talking and Whiſpering in the Church. Silent Rivers are deepeſt; and Devotion is never ſo profound, as in profound Silence. It's a Pious Sight*

Avoid Noiſe.

to see five hundred men all at Mass *at once, and yet to hear no more noise than if there were none at all. Either bring not Children to the Church at all; or else make them kneel before thee quietly and modestly, one a little seperated from another.*

IV. *Stand up with the rest at the Gospel; and kneel with the rest after the Gospel. It's a fine sight to see all men kneel together, rise up together, adore together, as if the Spirit of God mov'd them all together; or, as if they had but one Heart, and one Soul, as in the Primitive Church they had. At least, fail not to kneel at* Verbum caro factum est, *in imitation of Him, who humbled Himself so low for Thee, as to stoop to thy humane nature.* Observe the Rites of the Church. Acts 4.

V. *It's*

Let men of fashion serve Mass.

V. *It's good to teach Children to serve Mass but it were a Majestical thing to see Noble men, and People of Quality do it also. Mean People would conceive better of God's Majesty, if they saw great men rendring him such services. Angels in Heaven would be glad to do it:* Henry III. *King of* England *serv'd* Mass *himself frequently.* Walsingham in Ed. p. 19. *Sir* Thomas Moor *did it, and many others have done it: and must we think our selves too great to do it, but commit this Office to some tatter'd boy, or to the meaneſt of our Servants? It was anciently obſerv'd in* Rome, *that the* Potitians (*a noble Race of which there were* 12 *Families, and* 30 *Young Men*) *were quite extinct in one Years* Servius upon the 8th. Book of Vir. Æneid. *ſpace,*

ſpace, *for having committed unto their Servants the celebrating of certain Sacrifices, which they themſelves uſed to perform: And ſhall not we fear, leſt God may draw his bleſsings from us, and beſtow them upon our Servants, ſeeing we commit the ſervice of God to them, and ſcorn it our ſelves.*

VI. *In matter of* Maſſes, *chooſe rather the long* Maſs, *than the ſhort. I took meaſure of a long* Maſs, *when I made this Book; and if thou applyeſt it unto a ſhort* Maſs, *thou wilt hardly find thy reckoning. It's as much too big for a ſhort* Maſs, *as* Saul's *Armour was too big for little* David. *Beſides, too much quickneſs in dreadfull Myſteries, argueth too much contempt of them. He is quick enough that ſays it well enough. Chooſe then, I ſay*

Love long *Maſs.*

to

to hear rather the Mass *of him who reads it distinctly, reverently and feelingly, than of him who eats half his words, and drowns the other half, remembring that one of the causes of the ruine of our Country, and its subjection unto the* Normans, *(ascrib'd by* Malsburiensis *the Hystorian) was; that the* Noblemen of England went seldom to Church in the morning after the manner of Christians; *and that when they heard* Mass, they heard the *Mass* of a Priest making much hast therein, *says he, Take heed* Catholicks. *Like faults deserve like scourges. if the* Mass *be somewhat long, do not censure the Priest for it. It's a shame to hear Women, that can hardly read the Petitions of the*

Malmsbur. lib. 3. in Gulielmo.

Jesus

Jesus Psalter, *undertaking to teach the Priest to wipe their Chalices, to make their* Memento's, *and perform their Ceremonies. I never heard a pious man complain of a long* Mass: *'tis they ordinarily that complain most, who had rather be at Play than at Prayers, at Meals than at* Mass.

VII. *Being thus prepar'd and dispos'd, take this little Book in thy hand, kneel near the Altar, (but by no means upon the steps of the Altar,) and make a resolution to hear that* Mass *with attention of Body and Mind, and with an Intention to comply with the obligation (if it be a day of obligation) of the Churches precept. This done, turn to the beginning of the* Mass *here below, and begin with the Priest and Clark, read that*

The use of this Book

that in Engliſh *which they ſay in* Latin: *and when the Prieſt ſays any thing aloud, either liſten to him, if thou underſtand'ſt* Latine, *or elſe ſay the Prayers which are preſcrib'd thee here to be ſaid at that time; for they are either the ſame that the Prieſt ſays, or much to the ſame purpoſe. I have put the chief parts of the* Maſs *in the Margin, and in* Latine *words, that thou may'ſt know where the Prieſt is. Strive not too much to fall pat in every Prayer, with the Prieſt, for that will diſtract thee. If the Prieſt chance to be before thee, ſay in mind what thou wert going to ſay by mouth, if thou be before the Prieſt, ſtay for him; ruminating upon what thou ſaidſt laſt. Strive to ſpeak with thy heart, what I here make thee ſpeak in words: For if thou marke'ſt well,*

as

as thou goeſt along, thou ſhalt find here couched in brief, practices of almoſt all Chriſtian Virtues, as, Acts of Contrition, *of* Oblation, *of* Faith, Hope, Charity, *of* profeſſion of our Faith, *of* Praying for the Living and Dead, *of* loving our Enemies, of Spiritual Communion; Thankſgiving *&c. But above all, mark well the good purpoſes which thou here makeſt, and every day chooſe ſome one or other of them to be thy favourite throughout all that day, or the point for thee to work upon all that day: Believe me, this is the ſpeedieſt way to amend thy faults, and become virtuous. I thought to have ended this* Preface, *but remembring how that this book being publiſh'd in* Engliſh, *may eaſily fall into the hands of thoſe, who profeſs themſelves Enemies to the Holy* Maſs:

I thought good to prove here, (for their ſatisfaction, and to arm thee againſt thy adverſaries) that the ſame Maſs *which Catholicks ſay now, is the ſame which was ſaid in the Primitive Church above* 1200 *years ago, Expect not though, that I ſhould here bring all Monuments and places which I find in the ancient Fathers, concerning this point, this would ſtretch my* Preface *into a Book. It's enough for me to bring one or two irreproachable Fathers, (and thoſe too, living* 1200 *years ago,) for every point of the* Maſs.

Of the word *Maſs*, Non licet ſine Epiſcopo ſacrificium immolare, neque Miſſas celebrare.

And firſt concerning the word Maſs. St. Ignatius (*who ſuffer'd in the year* 108.) *in his Epiſtle to the* Smyrnians *ſays: It is not lawful to ſacrifice, nor celebrate* Maſſes *with-*

without Ordination from a Bishop. I stay'd in my Office and said Mass *says* S. Ambrose *in the* 5th. *Book of his Epistle* 33. *in the Lesson which they read unto us in* Mass, *you shall hear, &c. says* S. Augustin, Sermon 91 de tempore. *And* Sermon 251. *and* concione 337. *he names the word* Mass.

Manſi tamen in munere, & Miſſam facere cœpi S. *Ambroſe* and S *Aug.* lived 1200 years ago,

That this Mass *was a Sacrifice offer'd in the time of the primitive Church,* S. Ireneus *in his* 4th. *Book against* Valentine, *Chap.* 32. *says expresly, that our Saviour by giving his Body and Blood to his Disciples, under the form of Bread and Wine,* taught the new oblation of the *New Testament*, which the Church re-

Mass a true Sacrifice.

MASS taught by our Saviour. *Mass* practised

by the Apostles. Received by the Church.

receiving from the Apostles, offereth all the World over unto God. *Thus St.* Irenæus *who liv'd in the year* 184 *that is near* 1500 *Years ago.*

Mass for the dead. According to some Editions *lib.* 1. *epist.* 9 This place alone converted a Person of great quality & wit, in *France.* Mark, in this place, when thou readest it, mention of Councils, Bishops, Priests, Praying,

This Mass *or Sacrifice was offered for the dead. St.* Cyprian *liv'd about the Year of* Christ 260 *that is almost* 1400 *Years ago, and in his Epistle* 66. ad clerum & pleb. Furnitan. *expressly says that a Council forbid to say* Mass *for one* Geminius Victor, *who dying, made a Priest his Executor; The Council not thinking it fit that he should be remembred at the Altar, who had endeavoured to divert a*

Priest

Priest from the Altar; by engaging him in any worldly Affairs.

saying *Mass* for the dead, Altars. &c.

Mass *was also some time said in private houses molested with spirits.* St. Augustin *liv'd above* 1200 *years ago, and he writes in his Book of the City of God,* lib. 22. chap. 8. *how that* Hesperius, *having his Farm-house Infested with Spirits, desir'd some of* S. Augustins *Priests to go thither, to free it; one of them went and* offer'd there the Sacrifice of the Body of Christ, *in Latine,* Obtulit ibi sacrificium corporis Christi. *Which the Protestant translator striving to avoid translates it thus: He went* and gave therere the Communion. *Not translating one word right*

Mass said in private houses, & why

See the City of God of *St. Augustines* translated into *English* by the Protestants

right, but wresting them all to his own opinion, either maliciously, or ignorantly.

Altars. *For this Sacrifice in the Primitive Church they had Altars, St.* Optatus *liv'd about the year of Christ* 366. *that is almost* 1300. *years ago, and he accuses the* Donatists of breaking those Altars upon which they sometimes had offer'd, *in the* 6th. *Book against* Parmenian. *St.* Monica *desir'd dying* to be remembred at the Altar, *St.* August. 9 Confess. *see the same St.* Augustine l. 8. de Civitat Dei, c. 27. *and* l. 20. cont. Faustum, c. 21.

Chalices. *For this Sacrifice also in the Primitive Church they had Chalices, St.* Optatus *in his* 6th. *Book against* Parmenian, *accuses the* Donatists *for having broken the* Chalices

ces which were us'd to hold in them the Blood of Christ *St.* Hierom *also*, 1200 *years ago, in an Epistle to* Theophilus *Bishop of* Alexandria, *expressly says, that the holy Chalices and Vails, by the touching of the Body and Blood of our Lord, are venerable.* Sacrifices, Calices, & sancta Velamina, ex consortio Corporis & Sanguinis Domini, Veneranda. *Tertullian lib. de Pudicitia; and St.* Cyprian *Epist.* 43. *or l.* 2. *Epist.* 3. *speaks of* Chalices.

Fregistes Calicis Christi sanguinis portatores.

Calices & Corporales.

In the Primitive-*Church they had Priests saying* Mass. *This is evident by the* 1st. *council of* Nice, *Can. the* 14th. *where the Council reprehends those that gave the*

Priests saying *Mass.*

According to others, Can. 18.

ſacred Communion to Prieſts, aſſuring, that there is neither Canon nor Cuſtom which preſcribes that; (viz.) that they who have no power to offer Sacrifice, ſhould give the Body of Jeſus Chriſt to thoſe that offer it. Thus the Councel above 1300 years ago. St. Aug. l. 8. de Civitat. Dei, c. 27. *and the ſame, l.* 10. *contra* Fauſtum, *cap.* 21.

The parts of *Maſs.*

As for the parts of Maſs, *we find them in all the ancient Liturgies and Fathers.*

Incencing.

Prieſts waſhing the Pax.

Theelevation.

Adoration.

S. Dennis Areo. pag. *in his* Eccleſ. Hierarch. *cap.* 3. *makes mention of Incencing the Altar; of the Prieſt's waſhing his hands; of giving of the Peace; of the Elevation of the Hoſt, and the*

the Adoration of it. This St. Denis *writ* 1500 *years ago.*

The Council called Concilium Vosense, *held in the year* 450, *makes mention of* Kyrie Eleison *frequently us'd both in Rome, and in the Orient: Canon* 5. Kyrie Eleison.

Telesophorus *the* VII. *Pope after St.* Peter, *ordain'd the saying of* gloria in excelsis, *or as he calls it,* the Angelical Hymn, *and this too,* at Masstime. Ep. 1. *He instituted also the celebrating of* Masses *at Midnight upon* Christmas *night,* ibid. Gloria in Excelsis. Nocte sancta Nativitatis Domini Salvatoris Missas celebrent, & Hymni Angelici in eis solemniter decantent.

St. Chrysostom *the* 6 *Book* de Sacerdotio, *shews that the Priests Office is to stand betwixt God and the People, and pray for them.*

St. Auguſtine. Epiſt. 107. *unto* Vitalis, *ſays*: The Prieſt ſtanding at the altar of God, exhorts the People of God to pray for mis-believers, *&c.* for Catechumens, *&c.* for the Faithful, *&c.* St. *Auguſtine ſays expreſly*: In the Leſſon which they will read unto us in *Maſs*, you ſhall hear, *&c.* Sermon 91. *de tempore.*

Epiſtle 1. The | Collects or Prayers. Oremus.

The Epiſtle Lectio Epiſtle.

The Goſpel,

Poſt divinarum Scripturarum lecta ſolemnia, *&c.*

St. Auguſtine *in his* 22d. *Book* de Civitate Dei, chap. 8. *tells how he made a Sermon in the Church*, after the ſolemn reading of the Holy Scriptures: *that is, after the* Epiſtle *and* Goſpel *were read. For it was the cuſtom, and is, in di-*

St. Aug. *ibid.*

vers

ver places. to Preach in the midst of high Mass. *To which Sermon the the* Catechumens *were admitted. After Sermon, they were excluded, when the Mysteries began.*

St. Denis Eccles. Hierarch. Cap. 3.

The Council of Toledo *in* Spain, cap. 1. *establish'd the reciting of the* Creed *of the Council of* Constantinople; *and this too, as that Council says;* According to the form of the Oriental Church.

The Creed.

St. Justin Martyr 1500 *years ago in his second Apology unto* Antonius Pius, *expressly says*, that after the Prayers are said, Bread and Wine mingled with water, are brought unto the Bishop, which after praise and glory given to God, he offereth.

The Offertory. *Wine & Water.* *Wine & Water.*

were mingled together, St. Ireneus lib. 5. contra Valentin, *assures it, calling the* Chalice, Mistum Calicem : *the mingled Cup. Hence the* Hydroparastates, *or* Aquarians *who us'd nothing but Water in the* Chalice, *were holden for* Hereticks: *And the* Armenians, *using no water, were also condemn'd in the third general Council of* Constantinople, *as men* innovating the order, deliver'd over unto us by Tradition from the Apostles, *says the Councel*, Can. 32.

Augustin. hæres. 64

St. Cyprian Serm. de orat. Dominica, *says : The Priest before the Prayer, having made a little* Preface, *says* Sursum corda : *to which the People answering*, Habemus ad Dominum, *&c.*

The Preface.

Sursum corda Habemus ad Dominum.

St.

St. Chriſoſtom *Homil* de Encenys *makes alſo mention of* Surſum corda *and* Habemus, *&c.* l. 2. de bono perſeverantiæ cap. 13.

St. Auguſtine *expreſly mentions* Surſum corda *and* Gratias agamus Domino Deo noſtro; *and* Dignum & Juſtum eſt, *as us'd to be ſaid by the Prieſts in the* Sacrifice.

St. Cyril Hieroſolymit. *in his* 5th. Miſtagog. Catechiſm, *makes mention of* Sanctus, Sanctus, Sanctus. Sanctus, Sanctus, Sanctus.

St. Ambroſe, lib. 4. de Sacram. c. 5. *writes thus*, The Prieſt ſays, make O Lord: that this oblation may be reputed amongſt thoſe which thou receiveſt; that it may be ratify'd; that it may be reaſonable, and acceptable unto thee, *&c. the very words which the Prieſt ſays in the* Canon. The Canon.

The first Memento.

St. Ambrose *witnesses that they pray'd for the living, in his Prayer before* Mass. *So do the ancient Lyturgies, and* St. Cyril Catechism. Mystag 5.

The making mention of Saints in the Can.

St. Cyril *of* Jerusalem Catechism. Mystag 5. *makes mention of the comm moration of the Holy Partriarks, Prophets, Apostles, and Martyrs.* &c. *So doth St.* Denis Eccleſiaſt. Hierarch. cap. 3. *and St.* Auguſtine, Sermon 17. de verb. Apoſtoli.

The Conſecration.

Tanſubſtantiation.

St. Cyprian 1300 *years ago, in his Sermon of our* Lords Supper, *expreſly ſays, that* that bread which our Saviour gave to his Diſciples, changed, not in ſhew, but in nature, by the omnipotency

tency of the Word, is made flesh. *St.* Ambrose 1200 *years ago, in his* 4th. *Book of* Sacraments, *cap.* 4. This Bread is Bread before the words of the *Sacraments*; but as soon as *Consecration* is past, of Bread it is made the Flesh of Christ. *St.* Gregory Nissen, *whom the* Greeks *call the* Father of Fathers, *writing almost* 1300 *years ago, in his Book* de Baptismo, *says*, The Bread in the beginning is common Bread; but after the *Mystery* hath Consecrated it, it is made the Body of Christ, and is call'd so. *And the same Father in* Orat. Catech *says expressly*, that the Bread Sanctify'd by the word of God, is transmuted into the Body of Gods Word. *And a little below he says again*, that the virtue of the Benediction, trans-elementeth the nature of the things that appear.

St.

Sign of the Cross us'd in Consecration. And in all Sacraments.

St. Augustine *expressly mentions*, that the Sign of the Cross was us'd to be made upon the Foreheads of Believers, upon the water by which they were regenerated, or upon the Oyl or Chrism by which they were annointed, or upon the Sacrifice by which they are nourished. *Thus St.* Augustine 1203 *years ago in his Treatise* 118 *upon St.* John. *And the same, as Sermon* 19 de Sanctis: *and* Concion. 181. de tempore.

Elevation and Adoration in *Mass.*

St. Denis Araopag. 1500 *years ago, mentions* the shewing of the Sacred guifts, *St.* Augustine *most curiously and amply proves the adoration of the* Eucharist *or* Holy Hoast, *and shews* that it is so far from being a sin

ſin to adore it, that it is a ſin not to adore it; *in his* En.trat. *in* Pſalma 98. *read it, read it.*

St. Denis Areo pag. Eccleſiaſt. Hierarch. c 3. *expresly mentions the Prieſt, ſaying,* Hoc facite in meam commemorationem: *words which the Prieſt uſes after the Elevation of the* Chalice.

Hoc facite in meam commem.

St. Ambroſe lib. 4 de Sacramentis, cap. 6. *ſhews that the Prieſt ſaid* Unde & memores, *and the very words of the* Canon *after* Conſecration *ſaid by our Prieſt.*

Unde & memores, &c.

St. Cyprian 1300 *years ago, makes mention of the Councils forbiding Prieſts to remember* Geminius Victor *in their Sacrifices, &c. here above-cited,* Epiſtle 66. ad Clerum & pleb.

The 2d. memento or commemoration of the departed Souls

pleb Furnitan; *or* lib. 1. Epiſt. 9. *St.* Auguſtine 1200. *years ago, in the* 9th. *Book of his Confeſſions, ſays ſpeaking of his Mother* Monica *deceas'd*: They offer'd for her the Sacrifice of our ranſome, the Body being near the Grave: *The ſame St.* Auguſtine hæreſ. 53. *relates, how* Aerius *was holden for an* Heretick, *for denying praying, and offering Oblations for thoſe that were dead.*

Præceptis ſalutaribus moniti, *&c.* Audemusdicere; Pater, *&c.* Pater noſter.

St. Hierome *above* 1200 *years ago*, lib. 3. contra Palag. *ſays*, Chriſt ſo taught his Apoſties, that daily in the Sacrifice of his Body, the faithful dare ſay: *Pater Noſter.*

St. Cyril *of* Jeruſalem Catech. Myſtagog. 5. *makes mention of the Prieſt ſaying* Pater noſter.

St.

St. Denis *assures*, *that* the Priest doth pronounce Peace unto all, and when every one hath saluted another, *&c.* de Eccle. Hierarch c. 3. *St.* Justin Martyr 1400. *years ago*, *in his* 2d. Apology, *says*, we salute one another with a Kiss. *St.* Augustine *Serm. in* Sab. Pasche. Pax Dom. *&c.*

St. Cyril Catechism, Mistagog. 5. *makes ample mention of Communicating in the end of the* Mass. *St.* Justin *assures the same* Apolog. 2. *St.* Chrysost. l. 1. de Sacerdot. The Communion.

St. Denis de Eccles. Hierarch. c. 5. *says*, The Priest having taken and given the Divine *Communion* unto all, giving thanks, he makes an end of the Mysteries. Collects after communion. The P. Benediction.

St.

St. Justin Martyr Apolog. 2. Deo gratias *says*, When the blessing of the Bishop, and the happy acclamation of the People is ended, *&c.*

Thus Gentle Reader, thou seest how ancient and venerable the Sacrifice of the Mass *is, being so frequently made mention of by so many and so Learned Fathers, all living above* 1200 *years ago, and writing several Subjects, in several Languages; yet all conspiring together, and professing that very Faith which Catholicks in* England *profess. I confess I have been somewhat long in this* Preface, *yet, I hope those that will Reap profit by it, will think it was plac'd here to good purpose. Besides, I intended it for Thee as a Buckler; and Bucklers that are of the largest size, cover us the best from our*

Ene-

Enemies. If thou wilt have a Sword too, and be as able to offend thy adversaries, as defend thy self from them, take this course. Tell them, and tell it confidently, that they Learned one of their chief points of Doctrine (to wit, *the denial of the* Mass,) *of the* Devil. *The* Devil *appear'd one night unto* Luther *waking in his Bed, and disputing with him about the* Mass *overcame him, and made him abrogate* Mass, [*which he had said for* 15. *years together. Stagger not* Reader *at this so strange a relation; I am not so prodical of my credit, as to venture any thing of this consequence abroad, which I had not seen with my own Eyes. I should have believ'd it as little as another, if I had not seen it my self in* Luthers *own Works, Printed in* Wittingberg *it self, where* Luther

liv'd

liv'd, and wrote. It's Luther *himself that tells this of himself, in his seventh Tome; and stiles the Treatise,* Tractatus de Missa privata, *&c. And thou maist believe him in this; seeing, as old* Tertullian *observes,* Nemo in dedecus suum mentitur: *no man tells Lyes to his own disadvantage. The thing then true, confess'd by* Luther *himself at large; affirm'd also by* Hospinian * Part. 2 Hist. Sacrament. *a great* Sacramentarian, *and (which is most strange of all,) by confirm'd by* Doctor Morton *Bishop of* Durham, *who* * *strives to prove the* Devils *Arguments to be found arguments and convincing. See, Catholick Reader, the difference between thy Religion and thy Adversaries.* Catholick Religon, *in the point of*

* *Morton* in his Oath. Apology for the Protestants.

the

the Mass, *derives it self from our Saviour*, who giving his Body and Blood to his Disciples, under the form of Bread Wine, taught the new oblation of the *New Testament*, which the Church receiving from the Apostles, offers all the world over unto God, *says*, St. Justine Martyr, Apolog. 2 *on the contrary, the* Protestant Religion *receiv'd its chief point of* Doctrine, (viz.) *the denial of the* Mass *from the Devil. Again Catholicks* Doctrine, *the* Mass, *is, as we have seen, the Universal Doctrine of all times and Nations, Protestants* Doctrine *in denying the* Mass, *is no antienter than* Luther, *that is, six score years old. In fine, we follow that* Doctrine *which all the Holy Fathers, great Saints, and Learned*

St. Justin Martyr wrote this almost 1500 years ago.

Learned Men have taught, and our Adversaries follow a Doctrine *not known to the ancient Fathers, and taught first by the* Devil. *Conclude then gentle Reader, and say, can that Religion be good which is taught by the* Devil? *Can they be the Sons of Truth who follow the Father of Lies?* St. Paul *would* * *not have us believe an Angel from Heaven, if he should Evangelize otherwise unto us than we have been taught by the* Church *and our* Pastors: *much less much less must we believe a* Devil *from Hell. No, no, we must not go to the* Devil *to learn the way to God. He that deceiv'd our first Parents, hath still a desire to deceive their Children. He that professes to be our Ghostly Enemy, ought not to made by us our Ghostly Father.*

* Gal. 4. 8:

†

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

PSALM.

Prieſt. I *Will not enter unto the Altar of God.* Introibo.

Clark. Unto God, who rejoyceth my youthful age.

P. *Judge me, O God, and diſcern my Cauſe from an unholy Nation; From an unjuſt and guileful man, deliver me.*

C. For, Thou art God my ſtrength, why haſt thou caſt me off? why do I walk ſad, whiles the Enemy afflicted me?

P. *Send out thy Light and thy Truth; they have led me out, and brou*ght

brought me to thy holy Mountain, and to thy Tabernacles.

C. And I will go unto the Altar of God; Unto God, who rejoyceth my youthful age.

P. I will confess unto Thee, O God, on a Harp: Why art thou sad, my Soul? and why dost thou trouble me?

C. Hope in God; for I will yet confess unto Him, the health of my countenance, and my God.

P. Glory be to the Father and to the Son, and to the Holy Ghost.

C. As it was in the beginning, and now, and ever, and world without end. *Amen.*

P. I will go unto the Altar of God:

C. Unto God, who rejoyceth my youthful age.

P. Our help is in the name of God,

C. Who made Heaven & Earth.

While

While the Priest says Confiteor, *says,*

O my sweet Saviour! Confiteor. seeing it was sin which made Thee take our Flesh upon Thee, and suffer a most painful and shameful Death: I here humbly crave thee pardon, for having been cause of thy bitter Passion by my sinful Life past.

I confess my fault unto Thee, O Lord, from the bottom of my heart; and being extreamely sorry for it, purely for the Dishonour done unto Thee thereby, make (here at the foot of thy sacred Altar) a firm resolution to die, rather than offend thee mortally again No, no! Dear Saviour, I will strike no more Nails in thy Hands, by the sins of my Hands and Deeds: I will add no more Thorns unto thy Crown

Crowns of Thorns, by my uncivil, uncharitable, and pricking words. I will pierce no more thy sacred Side and Heart, with the wickedness of my Thoughts, Heart, and Mind.

After the Priest hath said Confiteor, *say,*

Miserator. C. ALmighty God have mercy upon thee, and pardoning thy sins, bring thee to ever lasting Life.

P. *Amen.*

Then say the Confiteor *in* English.

I Confess unto Almighty God, to the blessed Virgin *Mary*, to the blessed Arch-Angel St. *Michael*, to the blessed St. *John* Baptist, to the holy Apostles St. *Peter* and St. *Paul*, to all the Saints, and to You, Father, for that I have sinned exceedingly in

in Thought, Word, and Deed, through my fault, through my fault, through my most grievous fault: therefore I beseech the blessed Virgin *Mary*, the blessed St. *Michael* Arch-Angel; the blessed St. *John* Baptist, the holy Apostles St. *Peter* and St. *Paul*, all the Saints, and You, Father, to pray for me to our Lord God.

P. *Almighty God have mercy upon you,* Misereatur. *and pardoning your sins, bring you to everlasting Life.*

C. Amen.

P. *The Almighty and merciful Lord grant you Pardon, Absolution, and Remission of your sins.* Indulgentia.

C. Amen.

P. *O God! Thou being reconciled unto us, wilt give us Life.*

C. And thy People will rejoyce in Thee.

P. *Shew forth unto us, O Lord, thy Mercy.*

C. And give unto us thy Salvation.

P. *O Lord! hear my Prayer.*

C. And let my Cry come unto Thee.

P. *Our Lord be with you.*

C. And with thy Spirit.

When the Priest goes up the steps to the Altar, say,

GIve me Grace, O Lord, to come unto this holy Sacrifice with the same Fervour and Devotion that the good Shepherds had, when they went to *Bethlehem*, with diligence to adore Thee in the Manger; or with the same Fervour that the three Kings had, who came out of the *East* to adore Thee

Luke 2.

Matth. 2.

in

in the Stable. It is most fitting, O Lord that all Creatures should adore Thee daily; and if the good Shepherds went to adore Thee at mid-night, I may well do it in the morning. If the three Kings went thirteen days journey, only to adore Thee in the Stable, I may well go every day unto the Church, to adore Thee upon the Altar, and there offer unto thee (as I now do) my Heart, my Mouth, my Hands, my Memory, my Understanding and Will; my Soul, Body, and all my Affections. And seeing, O Lord, Thou wast born to redeem us from sin, and to have mercy upon us, give me leave, sweet Saviour, to challenge a part of Thy divine Mercy, and to say

Luke 2.

Baronius Annal. tome. 1.

unto Thee with a pious confidence.

KyrieEleison.

P. *Lord have mercy upon us.*

C. Lord have mercy upon us.

P. *Lord have mercy upon us.*

C. Christ have mercy upon us.

P. *Christ have mercy upon us.*

C. Christ have mercy upon us.

P. *Lord have mercy upon us.*

C. Lord have mercy upon us.

P. *Lord have mercy upon us.*

Gloria in Excelsis.

Glory be to God on high, on Earth peace to men of good will.

We praise Thee; We bless Thee; We adore Thee; We give Thee thanks for Thy great Glory, O Lord God heavenly King, God the Father Almighty. O God, the only begotten Son, Je-

su

ſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, receive our prayer; Thou that ſitteſt at the right hand of God the Father, have mercy upon us; for Thou only art holy; Thou only art the Lord; Thou only, O Jeſu Chriſt, with the Holy Ghoſt art moſt High in the Glory of God the Father. *Amen.*

P. *Our Lord be with you.* Dominus Vobiſcum.

C. And with thy Spirit.

P. *Let us pray.*

While the Prieſt holdeth up his hands, and prayeth, ſay,

O Lord! we humbly beſeech Thy Divine Majeſty to hear theſe Prayers of the Prieſt for us, and by the merits of thy moſt dear Son, to pour down upon us thoſe

those Graces and Blessings which Thou know'st to be most necessary for our Souls health. Grant us Grace, O Lord, to love Thee above all things; to do all our actions purely for Thy Honour and Glory; to hate the Pleasures of the World, and its Vanities; to live Chaste and Virtuous lives; to give good example to others; to pardon and love our enemies; and so to pass through this Temporal life, that we lose not Eternal life, through our Lord Jesus Christ, Thy Son, who liveth & reigneth with Thee in the Unity of the Holy Ghost, World without end.

Per Dominum nostrum.

C. Amen.

The Epistle.

Lectio Epistolæ. (*Read the Epistle in* English (*with the leave*

of

of thy Ghoſtly Father) out of the Rhemiſh *Teſtament ; but read it with great Reverence, as a Letter brought unto thee from St.* Peter *or St.* Paul *in Heaven , by the hands of ſome Angel ; and chooſe out one of the moſt pious ſentences of it , to ruminate upon all that day.*]

In the end, ſay,

C. God be thanked. Deo gratias.

While the Prieſt reads the Gradual, *ſay,*

O Lord ! how ſweet are theſe words of this Epiſtle to my ears, above all Muſick in the world ! Let thy voice, and the words of thy Apoſtles, always ſound in my ears.

P. *Our Lord be with you.* Dominus Vobiſcum.

C. And with thy Spirit. Et cum Spiritu tuo.

Initium ſancti Evangelii ſecundum Matth. 6.

P. *The beginning of the Goſpel, according to St.* Matthew, (*or St.* Mark, Luke, *or* John)

Gloria tibi Domine.

C. Glory be to Thee, O Lord.

The Goſpel.

[*Read the Goſpel in the* Rhemiſh *Teſtament with leave Stand up, to ſhew that thou wilt ſtand ſtedfaſtly in the Faith of the Goſpel and Catholick Church. Ponder well the words of the Goſpel, ſeeing they are either our Saviour's own words, or elſe ſpeak of ſome rare action of our Saviour, worthy of thy attention and imitation.*

In the end ſay.

Laus tibi Chriſte.

C. Praiſe be to Thee O Lord.

I *Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible; And in our Lord Jesus Christ, the only-begotten Son of God, born of his Father before all Worlds, God of God, Light of Light, true God of true God, begotten, not made, consubstantial to the Father by whom all things were made: who, for us men, and for our Salvation, came down from Heaven, and was incarnated by the Holy Ghost of the Virgin* Mary, *and* † *WAS MADE MAN;* † Here *was crucified also for us* kneel. *under* Pontius Pilate, *suffered and was Buried, and the third day he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of* Credo in Deum, &c.

the Father; and he ſhall come again with glory to judge both the quick and the dead, of whoſe Kingdom there ſhall be no end. And in the Holy Ghoſt, the Lord and Life giver, who proceedeth from the Father and the Son, who with the Father and the Son, together is adored and glorified, who ſpake by the Prophets. And one holy Catholick and Apoſtolick Church, I confeſs one Baptiſm for the remiſſion of ſins; and I expect the reſurrection of the dead, and the Life of the World to come. Amen.

Dominus vobiſcum.

P. *Our Lord be with you.*

Et cum Spiritu tuo.

C. And with thy Spirit.

While the Prieſt reads the Offertory, *ſay,*

O Lord! I humbly and firmly believe all theſe Articles of our holy Faith; and not only theſe, but all the other alſo which holy Church propoſeth to us to be believed, and am prepared in mind, and moſt willing to endure loſs of Lands, Fortunes, and of Life it ſelf, rather than deny the leaſt point of the Catholick Faith.

While the Prieſt holds up the Patten, and offereth ſay,

O Heavenly Father! I offer unto Thee, together with the Prieſt, the immaculate Sacrifice, for my ſins, and the ſins of the whole World. Accept, I beſeech Thee, of this my Offering, and by the virtue of this holy

holy Sacrifice, apply unto us, O Lord, the merits and value of the great Sacrifice of the Croſs, which thy dear Son offer'd unto Thee for us; that being freed from ſin, we may ſerve thee more worthily.

When the Prieſt taketh Wine and Water, ſay,

MIngle, O my ſweet Saviour, (as thou hadſt Water and Blood mingled together in thy ſacred ſide) Water with my Wine; that is, temper O Lord, my proſperity and Adverſity ſo together, that I neither be puffed up with Proſperity, nor oppreſſed with Adverſity.

While the Prieſt offereth the Chalice, *ſay,*

I Offer unto Thee, O Lord this holy Offering of the Chalice; and together with it, I offer unto

to thy Divine Honour and Glory, my Life, my Thoughts and Deeds, desiring, that they may all be spent this day, and all the days of my life, in thy holy Service, the advancement of thy Name, and the edifying of others.

While the Priest washeth his hands, say,

GRant me grace, O Lord, I beseech Thee, to wash my hands amongst innocent men, that is, to seek out and delight in civil and innocent Company; to converse with virtuous people; to detest and wash my hands of those who offend thee in uncivil actions, unclean discourse and uncharitable detractions. I am too much a Christian to delight in the company of those * *who deny Thee* Tit. 1. 16.

by

by their deeds. I will be as far from them, as they are far from Virtue. Thou waſhedſt me once, O Lord, in Baptiſm from original ſin, * *waſh me yet more and more*, even from actual ſin it ſelf too, that being purged from all ſin, I may render unto thee a more ſure and perfect Service.

* Pſal. 50.

P. *Pray, Brethren.*

Orate, Fratres.

C. Our Lord receive the Sacrifice from thy hands, to the praiſe and glory of his Name, to our profit alſo, and to the profit of his Catholick Church. *Amen.*

While the Prieſt prayeth in ſilence, ſay,

BE merciful, I beſeech Thee, O Lord, unto us poor ſinners. Judge us not according to thy Juſtice, but according to thy Mercy.

Mercy. I confeſs we have fail'd ſhamefully, yet conſidering thy Son is our Advocate, we beg confidently. Grant then, O Lord, that we may live virtuouſly in this world, and be ſaved in the next. Have mercy alſo, I beſeech thee, upon our Enemies; turn from them all harm and loſſes, and give us grace to love them ſincerely, viſit them kindly, and ſpeak of them charitably, that ſo *we may become Children of Thee our heavenly Father*; and having imitated Thee here below, reign with Thee in Heaven. Mat. 5. 45.

P. *World without end.* Per omnia ſæcula ſæculorum.

C. Amen.

P. *Our Lord be with you.* Dominus Vobiſcum.

C. And with thy Spirit. Et cū Spiritu tuo.

P. *Lifted-*

Surſum corda Habemus ad Domin. Gratias agamus Domino Deo noſtro. Dignum & juſtum eſt.

P. *Lifted up hearts.*

C. We have to God

P. *Let us give thanks to our Lord God.*

C. It's meet and fitting.

While the Prieſt reads the Preface. *ſay,*

I Confeſs, O Lord, it's fitting and meet that we ſhould always, and in all places, give Thee thanks, and praiſe thy Name. Seeing we were created only to ſucceed in the places of the fallen Angels, and to inherit their Office, which was to praiſe Thee: I beſeech thee then, O Lord, give us grace to imitate the holy Angels in purity of life, and promptneſs in executing thy will. Grant us, dear Father, ſuch circumſpection in our words, that

that we never profane with idle and lewd ſpeeches our Mouths, which were created to ſing with the holy Angels in Heaven, that ſacred and eternal Hymn, *Holy, Holy, Holy.*

While the Prieſt reads the Canon, *ſay,*

ALmighty & merciful Lord, I beſeech thee receive this holy Sacrifice, which I offer here, for the neceſſities of the Holy Catholick Church, which I beſeech thee ſo to proſper & direct in this Age of Errors, that ſhe may reduce all mis-believers into the way of Verity, and all believers into the way of Piety and Salvation. I offer it alſo, O Lord, for the good of our holy Father Pope *N.* and our moſt Reverend Biſhop *N.* And ſeeing thy dear Son aſſur'd us, that

whoſoever heareth Them Luk, 10. 16.

hea-

heareth him; and whosoever contemneth Them, contemneth Him: I beseech Thee, O Lord, take from us all contempt of these holy Bishops, and grant us grace so to follow their directions here below, that we may enjoy in the next World the society of our dear Saviour, the *Bishop of our Souls.*

1 Pet. 2. 25.

While the Priest maketh the first Memento,

Memento, Domine.

† Here pray for your Parents and Friends by name.

BE mindful, I beseech thee Lord, of thy Servants † *N. N.* and of all faithful Believers. Grant all Catholicks grace to abstain from sinful & scandalous courses. As their Religion is holy, so grant that their Lives may be holy too. Give them grace

grace often to remember for what end they are here in this World; that is, only to work their Salvation; not to live at eaſe, follow Pleaſures, Paſtimes, Company, or to go bravely apparell'd. Put them often in mind of what Head they are Members; how unſeemly a thing it is to have a good Lord, and yet to be bad Servants; to believe in a crucify'd God, and yet to murmur at Croſſes; to be baptiſed as Chriſtians, and yet to live as Heathens; to have promiſed in Baptiſm to forſake the vain Pomp and Glory of the World, and yet to thirſt after nothing but the Vanities thereof. Grant them often to deſcend into themſelves by pious thoughts, and reflect daily upon theſe words of the holy Scripture, that

the

Mat. 6. 24. *the broad way leadeth to Hell*; that *no man can*
Mat. 7. 18. *serve two masters*, God and the World; that *the bad Tree cannot bring forth good fruit.* Send them, O Lord, true and zealous Pastors, who may exhort them
1 Tim. 17. *not to trust in the uncertainty of Riches*; *not to*
Rom. 12. 2. *conform themselves to this wicked world*; *not*
Gal. 1. 4. *to be solicitous what*
Mat. 6. 15. *Cloaths they wear*; *but rather to do the true*
Luke 3. 8. *fruits of Pennance*; *to enter into the narrow*
Mat. 7. 13. *gate*; *to affect those*
Rom. 14. 19. *things which are of edification*; *to be clad in*
1 Tim. 2. 9. *modest apparel*; *to abstain from all appearance*
1 Thes. 5. 22. *of evil, and to keep themselves*

ſelves unſpotted from the World. James 2. 17.

Whilſt the Prieſt holds his hands over the Chalice before the Elevation, ſay,

GIve me leave, O merciful Saviour, in the acknowledgement of the greateſt of thy Favours, to exerciſe here the greateſt of all Chriſtian Virtues, (viz.) *Faith*, *Hope*, and *Charity*.

At the Elevation, ſay,

IBelieve then firmly, FAITH. O my ſweet Saviour, that after the words of Conſecration Thou art Really here preſent upon the Altar, and in the hands of the Prieſt; And becauſe Thou, who art Almighty, and Truth it ſelf, haſt ſaid, *This is my Body; This is my Blood:* I humbly confeſs it to be thy true Body and Blood, and as humbly *I* adore it. Mat. 26. Luke 22. 1 Cor. 11.

And

CHARITY, And seeing, dear Jesus, thou offer'dst thy self to thy Father for me, in recompence of this thy great favour, I offer unto thee my Body and Blood, and my very Soul it self, as a Sacrifice to thy Divine Honour, and renew here my resolutions of living faithful to thy Divine Service, and of dying rather than commit a mortal sin willingly.

HOPE. I hope sweet, Saviour, thou wilt not deny me thy assistance, and grace to perform these resolutions. Thou who hast given me here thy Body and Blood, wilt not refuse me the rest, *viz.* Pardon of my sins, and Grace to serve Thee.

After Elevation, ſay,

AND Thou, O Father of my ſweet Saviour, I beſeech thee remember the bitter ſufferances of thy beloved Son. Look down upon his Blood offer'd here unto Thee, and remember, O Lord, the Blood offer'd upon the Croſs, by the which thou waſt reconciled unto us. Thou promiſedſt anciently, O Lord, *That looking upon the Rain bow, thou would'ſt remember the Covenant made betwixt Thee and Mankind, and never drown the World again by water*: And canſt thou look down upon the Blood of thy dear Son, offer'd here unto thee in Sacrifice, and not remember the great Covenant and League which Genes. 9.

which thou madeſt with us in the death of thy dear Son?

I beg of thee then, O Lord, by the merits of thy Son's Death, by his holy Name JESUS, (an all-obtaining name with thee) that thou wouldſt vouchſafe to grant us thy holy grace, and the gift of perſeverance to perſevere finally in it.

Joh. 14. 13

During the ſecond Memento, *ſay*,

GRant alſo, O Lord, that the infinite merits of thy Son's Paſſion may be extended unto the Church ſuffrant in Purgatory, and that one drop of that precious Blood may free from the pains of Purgatory, the Souls of † *N.N.* that they may paſs ſpeedily from the Church ſuffrant unto the Church tri-

†Here pray for thy parents and friends, & all faithful departed,

triumphant, and there praiſe Thee for ever.

Nobis quoque peccatoribus.

And ſeeing, O Lord Thou canſt not look upon this holy Sacrifice, without remembring thy old Mercies, I humbly beg of thee, that thou would'ſt by this propitiatory Sacrifice have mercy upon us, poor ſinners, of whom I am the chiefeſt; and grant us grace to be heartily ſorrowful for our ſins paſt, purely for thy loves ſake, and to make a firm reſolution to die rather than commit them again; as alſo to confeſs them to our Ghoſtly Father at the firſt opportunity.

Omnis Honor & Gloria.

But becauſe, O Lord, no actions are meritorious in thy Sight, which are not done to thy Ho-

nour and Glory, I here dedicate unto thy Honour and Glory all my Actions, Words & Thoughts; desiring to serve thee purely, that I at last may live with thee.

Per omnia sæcula, &c. P. *World without End.*

C. Amen.

Oremus. P. *Let us Pray.*

Præceptis salutaribus. &c. *Being Admonished by wholesome Precepts, and taught by Divine Institution, we dare confidently say:*

Pater noster, &c. *OUR Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done, as it is in Heaven, so in Earth; give us this day our daily Bread, and forgive us our Trespasses, as we forgive others*

their

their Treſpaſſes againſt us, and lead us not into Temptation,

C. *But deliver us from evil.*

P. Amen.

Whilſt the Prieſt Prayeth in ſecret, ſay,

THou *haſt done all things well,* O Lord *All things which thou haſt made are very good:* Mark, 7. v. 37. Geneſ. 1. v. 31. ſin only, which is nothing, and *which thou knoweſt not*, is none of thy invention, but the Devil, and therefore is evil, and the only true evil. Free us but, O Lord from this evil, and no other evil can hurt us. This is the Mother evil, the evil of evils, the cauſe of death, of ſickneſs, of miſery, of poverty. No adverſity can domineer over us; if no iniquity domineer in us. Thou O Lord, 2 Cor. 5. v. 41.

thor of life, canſt only free us from this Author of death. Free us then I beſeech thee O Lord from the evil of ſin, that we may never die eternally, but live and praiſe thee.

P. *World without end.*

Per omnia ſecula ſeculorum.

C. Amen.

Pax Domini, &c. *& Et cum ſpiritu tuo*, Agnus Dei.

P. *The peace of our Lord, be always with you.*

C. *And with thy Spirit.*

P. Lamb of God, *who takeſt away the ſins of the World: have mercy upon us.*

Lamb of God, &c.

Lamb of God, *who takeſt away the ſins of the World, grant us thy peace.*

Whilſt the Prieſt Prayeth in ſilence, ſay,

1 *Tim.* 2. v. 3. *Iſa.* 9. v. 6. *Col.* 1. v. 20.

MOſt merciful & ſweet Saviour, ſeeing thou art the

the Mediator betwixt God and Man, *the Prince of Peace*: He *who pacifyeth all things in Heaven and in Earth*: pacifie, I beseech thee, thy Fathers anger against us sinners. Make also I beseech thee our peace with our adversary upon Earth. Our adversary, O Lord, is thy Law, it resisteth our Appetites, gain-says our desires, crosses our wills. When we desire and covet unlawful things thy Law opposes us, saying, *Thou shalt not covet thy Neighbours goods, thou shalt not kill, thou shalt not steal*, &c. and becometh our adversary. But seeing O Lord, it is for our good that thy Law opposes us; & that thy *Law is holy and immaculate*, Inspire I beseech thee into our

St. *August. Sermon.*

Exod. 20. 17.

Rom. 7. v. 12. *Psal.* 18. v. 8.

Rebellious wills, a prompt obedience unto thy ſacred commandments; and grant us grace

Mat. 5. *to agree with this our Adverſary quickly, whilſt we are in the way with him; leaſt our Adverſary deliver us to the Judge, and the Judge deliver us to the Officer, and we be caſt into Priſon,* In fine, grant Peace I beſeech thee, amongſt Chriſtian Princes and faithful Believers; that being in perfect Charity with one another, we may the more Worthily come unto the ſacred *Communion.*

Domine non ſum dignus. P. *O Lord I am not worthy that thou ſhould'ſt enter under my Roof, but ſpeak the word only, and my Soul ſhall be cur'd.*

O Lord I am not worthy, &c.

O Lord I am not worthy, &c.

Whilſt

Whilst the Priest communicates, say,

THough I am not worthy, O my sweet Saviour, to receive thee really, as the Priest here doth; Yet I have a longing desire to receive thee into my Soul by Faith, Love, and Devotion. But before I do it, behold me here O Lord, extremely sorrowful for all my sins past, purely for thy loves sake; with a firm resolution to correct them, and confess them. Come then, come my sweet Saviour into my Soul, by thy Holy Presence, Grace and Divinity; and dwell there for ever. But as thou passest, O Lord, into my Soul, through my body, I beseech thee Sanctifie also my whole Body, and make it a fit Temple for the *Holy Ghost*. Banish from it, O

Lord, all unlawful motions and desires: purge it from all rust and dust of worldly Vanities: cleanse it from all corruption of vices: And as at thy entring into *Ægypt* in thy tender Infancy, when thou fleddest the persecution of *Herod*, all the Statues there of false Gods fell to the ground & were broken: so grant I beseech thee O Lord, that at thy entring into my Body and Soul, all my Vices and Imperfections may vanish, and give place to thee. I confess, my body, is but too homely a house to lodge so great a Person in; but thou who refusedst not anciently to lodge in a Stable, wilt not refuse to enter into my house. I am not ignorant how great a sinner I have been; yet

Sozomen. l. 5. Hyst. cap. 21.

Luke 1.

I remember alſo thou refuſedſt not to enter into the houſe of the Prince of *Publicans*, and a prime ſinner *Zacchæus*.

Enter then, O Lord into my houſe, as into the houſe of another *Zacchæus*; upon condition that thou doſt but give a bleſſing unto my Soul, as thou didſt unto the houſe of *Zacchæus*; and ſay unto me as thou ſaidſt to him: *This day ſalvation is wrought unto his houſe.* Luke 19. Luke 19.

When the Prieſt receiveth the Chalice, *ſay*

WHat ſhall I give to thee O Lord, for all the favours which thou haſt done unto me? Behold, ſweet Saviour, ſeeing thou haſt done me the favour to enter into my houſe, I here offer unto thee the Dores and

Keys thereof, (*viz.*) my Five Senſes. *I* Conſecrate therefore unto thee henceforth my Eyes, and purpoſe to keep them chaſt and innocent, *I* will never any more let them gaze curiouſly and freely upon dangerous and tempting objects, nor let them wander diſtractedly in Churches and in time of Prayer. Henceforth alſo *I* Conſecrate unto thee my Tongue, and reſolve never to imploy it in Swearing, Curſing, Back biting, unclean and lewd Jeſts, or hidden Knaviſh Speeches. And ſeeing it is my Tongue by which *I* receive and convey into my Stomach the Bleſſed Sacrament of the Altar in the Holy Communion; that Tongue that hath been ſo happily imploy'd and ſo honoured by God, ſhall never be imploy'd again in Sin,

and

and be dip'd in my Neighbours Bloud by detraction. In fine, O Lord, I consecrate my whole Body unto thee, as a sacred place Dedicated to thy Divine Majesty, and which *I* purpose firmly never to defile with any Sin whatsoever.

P. *Our Lord be with you.* Dominus vobiscum,

C. And with thy Spirit. Et cū Spiritu tuo.

P. *Let us Pray.*

Whilst the Priest prayeth the last prayer, say.

I Beseech thee glorious Lord, to grant me this request, that what here *I* have promis'd by Words, *I* may always perform by my Deeds. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the Unity of the *Holy Ghost.*

World

Per omnia &c. Dominus vobiscum. Et cum Spiritu tuo; Ite Missa est. Benedicat. & custodiat vos. Dominus.

P. *World without end.*

C. Amen.

P. *Our Lord be with you.*

C. And with thy Spirit.

P. *Go, the* Mass *is said.*

C. Thanks be to God.

P. *Almighty God the Father Son and Holy Ghost, bless and keep you.*

C. Amen.

P. *Our Lord be with you.*

C. And with thy Spirit.

P. *The beginning of the Holy Gospel according to St.* John.

C. Glory be to God.

The Gospel of St. John.

IN the beginning was the Word, and the word was with God, and God was the word. This was in the beginning with God. All things were

were made by him and without him was made nothing. That which was made in him was Life, and the life was the light of men, and the light ſhineth in darkneſs, and the darkneſs did not comprehend it. There was a man ſent from God whoſe name was John. *This man came for a Teſtimony, to give Teſtimony of the light, that all might believe through him. He was not the light but to give Teſtimony of the light. It was the true light which lighteneth every man that cometh into this World. He was in the World, and the World was made by him, and the World knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the Sons of God, to theſe that believe in his Name. Who not of Blood, nor of*

the will of the Flesh, nor of the will of Man, but of God are born. AND THE WORD WAS MADE FLESH, *and dwelt in us (and we saw the Glory of him, Glory as it were of the only begotten of the Father) full of grace and verity.*

C. Thanks be to God.

Verba Dev. *Blosii*, O Pelages Sanctæ dilectionis, atq; dulcedinis.

O *Ocean of sweetness and divine Love, my God make haste and give thy self to me, that I may worthily give my self back again to thee. Let me never rest here, but be ever Soaring up to thee, that in thee I may rest and breath forth my Soul with an intire heart, and a full desire, and a most flaming Affection; let me ever prefer Thee my*

God

God before all the Creatures in the World, and for the love of Thee let me renounce all things of a transitory delight. O the only and true joy of my Soul. Feed me O Lord at the Sacred Table of your Divinity; *this only thing I beg, I desire, that a most ardent and vehement Love may penetrate my Soul, and so repleniſh it, that it may be totally chang'd into Thee. O most sweet Redeemer, grant that with the love of you I may be all on fire, and that that Fire of* Divine Love *may totally conſume me, and that I may live but in the ſweet fruition of you my God. Let me not feel or know any other object then you alone. O overflowing Sea of a most Sacred* Divinity, *draw me to your ſelf, and drown me there; take from me all the affections of my heart, and ſo apply them to your ſelf, that I ma-*

perfectly be dead to all other Objects but my God.

An Act of Love before Communion.

O Bread of Life! I am now approaching humbly to receive thee. I do firmly believe, O Celestial *Manna*! that thou wilt give life to my fainting Spirit, Strength to my trembling Heart, Joy to my Soul, and Fortitude to all my Weaknesses. Change me then my God, change my Flesh, change me all into some more Noble thing than what I am. My Saviour Jesus, I would not have you chang'd into me; but I would have you change me into your self: Come then, and augment my Hope, that I may go on couragiously to receive your Soveraign promise.

miſe. O good Jeſus who is the Way, the Truth, the Life, ſhew me that way which only leads to you, illuminate my underſtanding to know all theſe eternal Truths which *I* now firmly believe. You are the Life, by which *I* am to enter into Life everlaſting. For this end *I* come to receive you my God. Bring me then to that Life which will never have end. Take me with you my Jeſus, my God, and all, and lead me to that eternal Kingdom where you appear in Glory; ſeated on the right Hand of your Eternal Father; where Angels, and Bleſſed Spirits praiſe and glorify your Sacred Name. Who lives and reigns for ever, and for ever, *Amen.*

An Act of Contrition *before and after* Confeſſion.

O Good Jeſus, my moſt ſweet Saviour, the life of my Soul, the Fountain of my Heart. From my very Soul I do ask you pardon for all the Sins and Offences I have at any time committed againſt your Sacred Majeſty. Alas! my God whence is this great Love of yours? That you ſhou'd love a miſerable, deteſtable Creature, ſo, as to drain the laſt drop of your precious Blood from your Sacred Veins to waſh away my ſins; O my Saviour! that I had never loſt the Fruit of ſo precious a Death, and Suffering. O my God! give me your Holy Grace, and I will die ten thou-

thouſand Deaths, rather than commit one Mortal Sin againſt ſo Soveraign a goodneſs. And what death ſoever may happen to me, good Jeſus do not ſuffer your poor miſerable Creature to die eternally; therefore Mercy Jeſus, Mercy, *Amen.*

Memorandums to guide the Soul *in the way of* Pennance.

HOW long is it ſince I was laſt at Confeſſion?

What Company do I converſe with?

What Sins are they inclined to?

What are the Sins that I am moſt inclined to?

Where have *I* been? with whom? what was I doing?

A general Examen of Conscience to *Confess* well.

First, consider in what you have offended against God.

Have you left out any thing in your last Confession, either out of Fear, Shame, or neglect in the Examination of your Conscience? Or have you had a true real sorrow for those sins you have confessed?

Have you doubted, or misbeliev'd any Article of Faith?

Have you been ignorant of Christian Doctrine?

Have you read *Heretical* and Prohibited Books without leave of your Ghostly Father?

Have you believ'd in Dreams and Fortune-tellers? Have you ever gone to Witches and Cunning

ning-mento know your Fortune, or to find ſome things you have loſt?

Have you endeavoured the amendment of thoſe ſins you have been accuſtomed to? and have you taken the means to effect it?

Have you been voluntarily diſtracted in the time of Prayer?

Have you omitted to hear *Maſs*? and whether on days of Obligation?

Whether in the time of *Maſs*, or *Evening Song*, you have not Laugh'd and Talk'd; and have been a Scandal to others?

Have you neglected to make an Examination of your Conſcience each Night before you have gone to your Repoſe?

Whether you have not omitted your Spiritual Exerciſes, either

either in part, or the whole?

Whether you have not neglected to hear the word of God; as *Sermons*, *Exhortations*, *Spiritual Discourses*, &c. or if you have heard them; whether you have profited by them?

Whether you have not neglected *Divine Inspirations*?

Whether you have not mocked and derided *Devout Persons*, *Priests*, and *Religious*, who are consecrated to God?

Whether you have made *Vows* and *Promises* to God, and have not perform'd them?

Whether you have not been ungrateful for the *Benefits* you have received from God?

Whether you have offer'd the intentions of all your *Actions* to the Honour and Glory of God

Whether you have had a tru-

Ser

Sense and Sorrow that ever you committed a Mortal Sin against God?

Whether you have not presumed too much of the Mercy of God, or too much difided in it?

Whether you have not desisted to good, because such a one, or such a one, Jeer'd and Laugh'd at you?

Whether your good Works have not often been perform'd out of *Hypocrisie*, or *Vain-glory*?

Whether you have not abstained from sin more for the fear of Punishment, than the Love of God?

Whether you have not employed the greatest part of *Festival-days* in Play, and making Visits; neglecting the Service of God?

Whether you have not *Murmur'd* againſt God, or the *Works* of God?

Whether you have not permitted God to be *Offended*, and *Blaſphemed* by others, when it was in your *Power* to hinder it?

Whether you have procured *Spiritual Comforts* for your *Family* at times convenient?

Whether you have not neglected the Service of *God* to ſerve the *World?*

Whether ever you have voluntarily expoſed your ſelf to danger of offending God?

Whether you have not ſlighted, or neglected the good Councel of *Spiritual Fathers*, or *Superiors.*

Sins againſt your Neighbour.

WHether you have not rejoyced at the *Ill* or repined at the *Good*, that hath happen'd to your *Neighbour*?

Whether you have not *Pardon'd*, and *Excuſed* the *Faults* which have been committed againſt you?

Whether you have entertain'd any *Animoſities* or *Rancor* in your heart?

Whether knowingly you have not given *Evil Council*, or adviſed your *Neighbour* to *Evil Councellors*?

Whether you have lov'd any one as a Friend for their *Debauchery* and *Wicked living*.

Whether in your Paſſion you have not ſtruck and beaten others?

Whether you have not hindred the good that hath been intended to another ?

Whether you have not *judged raſhly* of others ?

Whether you have not *detracted*, or *leſſen'd*, or taken away the *Reputation* of others ?

Whether you have not *mock'd* and *reproach'd* others with their *Natural Imperfections* ?

Whether you have not given *Scandal*, and been the occaſion of others *Sinning* ?

Whether you have not been negligent in your Duty, or Service ? or been *Diſobedient* to your *Superiors* in things of great conſequence ?

VVhether you have not been the occaſion of others *Swearing*, *Vowing*, or *Blaſpheming God* ?

VVhether you bear any *Malice* or *hatred* to any perſon ? whe-

Whether you have pay'd your *Debts*? or are not others much dammag'd by your not paying them?

Whether you have not been very *Rude*, *Factious* in the Family where you have liv'd?

Whether you have not had very little *Mercy*, or *Charity* to wards the *Poor*.

*W*hether you have omitted to do the *Works* of *Mercy*, *Spiritual* and *Corporal*?

Sins commited againſt your Self.

WHether you hav not voluntarily entertain'd diſhoneſt *Thoughts*; and in what nature they were; and how long you have continued in them?

Whether you have *Drunk* to exceſs; and how far?

Whether you have guarded well your *Senses*, your *Hearing*, and *Seeing?*

Whether you have gone to *Balls*, *Plays*, and *Dances*, or to any other *Company* with danger?

Whether you have not been too Curious in your *Cloaths*, *Dressing*, or other *Superfluities?*

Whether you have not *Excused*, or *Defended* your *Fault* which hath been known?

Whether you have not employ'd too much time in *Dressing* and *Looking* your *Self* in the *Glass?*

Whether you are not *Vainglorious*, have had too good an *Opinion* of your *Self*, and *boasted* of your own *Perfections*, your *Honour*, your *Parents*, your *Relations*, &c.

Whether out of too much

Con-

Confidence of your own *Strength* and *Vertue*, you have not rashly expos'd your self to the danger of *Sinning*.

Whether you have not *Neglected* those good *Things* you ought to have *done*?

Whether out of *Curiosity* you have not *concern'd* your self with things you had *nothing* to do with?

Whether you have not Discourſed *Vainly*, *Inconsiderately*, *Unchastly*, &c.

Whether you have not been *Impatient*, *Cholerick*, *Hasty*, *an Opiniator*?

Whether you have not been *Negligent* in the *Affairs* of your *House*?

Whether you have resisted *Temptations*, and put in Execution your *good Purposes*.

Whether you have not loſt much time in *Idle Company*, *Idle Diſcourſe?*

Whether you have not, *&c.*

FINIS.

V

m

PSALMI.

Qui dicuntur ad Veſperas in Dominicis, in Nativitate Domini, cum ſua *Vigilia* & *Octava*, & in Feſtis B. Virginis, & in Feſtis Apoſtolorum, & Evangeliſtarum : Item ii qui per totum annum dicuntur ad Completorium.

PSALMS

Which are to be Sung on the Even Songs *on* Sundays *and the* Vigil. *Nativity of our Lord, and* Octaves *thereof. And on the Feaſt of our B. Lady. And on the Feaſts of the Apoſtles and Evangeliſts. Alſo the* Compline *which is to be ſaid throughout the whole Year.*

PSALMI.

Qui dicuntur ad Vesperas in Dominicis, in Nativitate Domini, cum sua *Vigilia* & *Octava*, & in Festis B. Virginis, & in Festis Apostolorum, & Evangelistarum : Item ii qui per totum annum dicuntur ad Completorium.

PSALMUS CIX.

DIxit Dominus Domino meo * sede a dextris meis.

Donec ponam inimicos tuos * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion * Dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum : * ex utero ante luciferum genui te.

Juravit

PSALMS

Which are to be Sung on the Even Songs on Sundays *and the* Vigil. *Nativity of our Lord, and* Octaves *thereof. And on the Feaſt of our B. Lady. And on the Feaſts of the Apoſtles and Evangeliſts. Alſo the* Compline *which is to be ſaid throughout the whole Year.*

PSALM CIX.

OUR Lord ſaid to my Lord, * ſit at my right hand.

Until I make thine Enemies: * the foot-ſtool of thy Feet.

Our Lord will ſend forth the Rod of thy ſtrength out of Sion: Rule thou in the midſt of thine Enemies.

With thee in the beginning in the day of thy ſtrength in the brightneſs of holy things: * from the womb before the day ſtar begat I thee.

Our

Juravit Dominus & non pœnitebit eum: * Tu es Sacerdos in æternum ſecundum ordinem *Melchiſedech.*

Dominus à dextris tuis, * confregit in die iræ ſuæ reges.

Judicabit in Nationibus, implebit ruinas: conquaſſabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri & Filio: * & Spiritui Sancto.

Sicut erat in principio, & nunc, & ſemper: * & in ſæcula ſæculorum. Amen.

PSALMUS CX.

COnfitebor tibi Domine, in toto corde meo: * & in conſilio juſtorum, & in Congregatione.

Magna opera Domini: * exquiſita in omnes Voluntates ejus.

Confeſſio & magnificentia opus ejus: * & juſtitia ejus manet in ſæculum ſæculi.

Memoriam fecit mirabilium ſuorum, miſericors & miſerator Dominus, * Eſcam dedit timentibus ſe. Memor

Our Lord ſware, and it ſhall not repent him; Thou art a Prieſt for ever after the order of Melchiſedech.

*Our Lord at thy right hand; *hath broken Kings in the day of his wrath.*

*He ſhall judge in Nations, he ſhall fill Ruines; * he ſhall cruſh the heads in the land of many.*

*Of the torrent in the way he ſhall drink; * Therefore ſhall he exalt the head.*

*Glory to the Father, and to the Son, * and to the Holy Ghoſt.*

*Even as it was in the beginning, is now and ever; * and World without end. Amen.*

PSALM. CX.

*I Will confeſs to thee, O Lord, with my whole heart; * in the councel of the juſt, and in the Congregation.*

*The Works of our Lord are great; * excellent according to all his wills.*

*Confeſſion and magnificence his work; * and his Juſtice continueth for ever and ever.*

*He hath made a memory of his marvellous works, a merciful and pitiful Lord; * he hath given meat to them that fear him.*

Here

Memor erit in sæculum testamenti sui: * Virtutem operum suorum anunciabit, populo suo.

Ut det illis hereditatem Gentium: * opera manuum ejus veritas & judicium.

Fidelia omnia mandata ejus: confirmata in sæculum sæculi: * facta in veritate & æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum & terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Gloria Patri, *&c.*

PSALMUS CXI.

BEatus Vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria & divitiæ in domo ejus: * & justitia ejus manet in sæculum sæculi.

Exor-

He will be mindful for ever of his Teſtament: The power of his works he will ſhew to his people.

To give them the inheritance of the Gentiles: the works of his hands, Truth and Judgement.

*All his Commandments are faithful, confirmed for ever and ever, * made in Truth and Equity.*

*He ſent Redemption to his people: * he commanded his Teſtament for ever.*

*Holy and terrible is his Name; * the fear of the Lord is the beginning of Wiſdom.*

Underſtanding is good for all that do his Commandments; his Praiſe remaineth for ever and ever.

Glory be to the Father, &c.

PSALM CXI.

*BLeſſed is the man that feareth our Lord; * he ſhall have great delight in his Commandments.*

*His Seed ſhall be mighty in the Earth; * the generation of the Righteous ſhall be bleſſed.*

*Glory and Riches ſhall be in his houſe; * his Righteouſneſs endureth for ever.*

Light

Exortum est in tenebris lumen rectis; misericors, & miserator & justus.

Jucundus homo qui miseretur, & commodat, disponet sermones suos in judicio; * quia in æternum non commovebitur.

In memoria æterna erit justus; * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi; * cornu ejus exaltabitur in gloria.

Peccator videbit, & irascetur, dentibus suis fremet & tabescet; * desiderium peccatorum peribit.

Gloria Patri, &c.

PSALMUS CXII.

LAudate Pueri Dominum. * laudate nomen Domini.

Sit nomen Domini benedictum; * ex hoc nunc, & usque in sæculum.

A solis ortu usque ad occasum; * laudabile nomen Domini.

Excel-

*Light is risen up in darkness to the Righteous; * he is merciful, and pitiful, and just.*

*Acceptable is the man that is merciful, and lendeth, that shall dispose his words in Judgment: * because he shall not be moved for ever.*

*The Just shall be in eternal memory: * he shall not feare at the hearing of evil.*

*His heart is ready to hope in the Lord, his heart is confirmed: * he shall not be moved till he see his desire upon his Enemies.*

*He distributed, he gave to the Poor, his Justice remaineth for ever and ever: * his horn shall be exalted in Glory.*

*The sinner shall see, and shall be angry, he shall gnash his Teeth, & pine away: * The desire of sinners shall perish.*

Glory to the Father, &c.

PSALM CXII.

PRaise our Lord ye Children: * praise ye the Name of our Lord.

*Be the Name of our Lord blessed: * from henceforth now and for ever.*

*From the rising of the Sun unto the going down: * the Name of our Lord is to be praised.*

Our

Excelsus super omnes gentes Dominus; * & super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat; & humilia respicit in Cælo, & in Terra?

Suscitans a terra inopem * & de stercore erigens pauperem.

Ut collocet eum cum Principibus; * cum Principibus populi sui.

Qui habitare facit sterilem in domo * matrem filiorum lætantem.

Gloria Patri, &c.

PSALMUS CXIII.

IN exitu Israel de Ægypto; * Domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus; * Israel potestas ejus.

Mare vidit & fugit; Jordanis, conversus est retrorsum.

Montes exultaverunt ut arietes; * & colles sicut agni ovium.

Quid est tibi Mare, quod fugisti; * & tu Jordanis, quia conversus es retrorsum?

Montes exultastis sicut arietes; * & colles sicut agni ovium.

Our Lord is high above all Nations; * *and his glory above the Heavens.*

Who is as the Lord our God, that dwelleth on high; * *and beholdeth the things in Heaven and Earth.*

Raising up the needy from the Earth; * *and lifting up the poor from the dung.*

To place him with princes; * *with the Princes of his People.*

Who maketh the barren woman to dwell in a house; * *a joyful Mother of Children.*

Glory to the Father, &c.

PSALM CXIII.

IN *the coming forth of* Israel *out of* Egypt * *the house of* Jacob *from the barbarous people.*

Jewry *made his Sanctification;* * Israel *his Dominion.*

The Sea saw it and fled; * Jordan *was turned backward.*

The Mountains leaped as Rams; * *and the little Hills as the Lambs of Sheep.*

What aileth thee O Sea, that thou didst flee; * *and thou O* Jordan, *that thou wast turned backwards.*

Ye Mountains leaped as Rams, *. *and ye little Hills as Lambs of Sheep.*

A facie Domini, mota est terra. * a facie Dei *Jacob.*

Qui convertit petram in stagna aquarum; * & rupem in fontes aquarum.

Non nobis Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, & ueritate tua, ne quando dicant Gentes; * Ubi est Deus eorum.

Deus autem noster in Cœlo, * omnia quæcunque voluit fecit.

Simulacra Gentium argentum & aurum; * opera manuum hominum.

Os habent, & non loquentur; * oculos habent, & non videbunt.

Aures habent, & non audient; * nares habent, & non odorabunt.

Manus habent, & non palpabunt, pedes habent, & non ambulabunt; * non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea; * & omnes qui confidunt in eis.

Domus *Israel* speravit in Domino; * adjutor eorum, & protector eorum est.

Domus *Aaron* speravit in Domino; * adjutor eorum, & protector eorum est.

Qui

*At the Face of our Lord was the Earth moved: * at the Face of the God of* Jacob.

*Who turned the Rock into Pools of Waters; * and the Stony Rocks into Fountains of Waters.*

*Not to us, O Lord, not unto us; * but to thy Name give the Glory.*

For thy Mercy and thy Truth, leaſt at any time the Gentiles ſay; Where is their God?

*But our God is in Heaven; * he hath done all things whatſoever he would.*

*The Idols of the Gentiles are Silver and Gold, * the works of mens hands.*

*They have mouths and ſpeak not; * they have eyes and ſhall not ſee.*

*They have ears, and hear not; * they have noſtrils and ſhall not ſmell.*

*They have hands and ſhall not handle, they have feet and ſhall not walk, * they ſhall not cry in their throat.*

*Let them that make them, become like to them, * and all that have confidence in them.*

The Houſe of Iſrael *have hoped in our Lord, * he is their helper and their protector.*

The Houſe of Aaron *hath hoped in our Lord, * he is their helper and their protector.*

They

Qui timent Dominum speraverunt in Domino; adjutor eorum, & protector eorum est.

Dominus memor fuit nostri; * & benedixit nobis.

Benedixit Domui *Israel*; * benedixit Domui *Aaron*.

Benedixit omnibus, qui timent Dominum; * pusillis cum majoribus.

Adjiciat Dominus super vos; * super vos, & super filios vestros.

Benedicti vos a Domino; * qui fecit Cœlum & Terram.

Cœlum Cœli Domino; * Terram autum dedit filiis hominum.

Non mortui laudabunte Domine; * neque omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus, Domino; * * ex hoc nunc & usque in sæculum.

Gloria Patri, &c.

They that fear our Lord have hoped in our Lord; * *he is their helper and their protector.*

Our Lord hath been mindful of us; * *and hath bleſſed us.*

He hath bleſſed the houſe of Iſrael; * *he hath bleſſed the houſe of* Aaron.

He hath bleſſed all that fear our Lord; * *the little with the great.*

Our Lord ſhall increaſe you; * *upon you and your Children.*

Bleſſed be you of our Lord; * *which made Heaven and Earth.*

The Heaven of Heavens is our Lords: * *but the Earth he hath given to the Children of men.*

The dead ſhall not praiſe thee, O Lord, * *nor all they that go down into Hell.*

But we that live do bleſs our Lord, * *from this time and for ever.*

Glory be to the Father, &c.

Canticum Beatæ Mariæ Virginis.
Luke 1.

MAgnificat; † anima mea Dominum.
Et exultavit spiritus meus: † in Deo salutari meo.
Quia respexit humilitatem ancillæ suæ: † ecce enim ex hoc beatam me dicent omnes generationes.
Quia fecit mihi magna, qui potens est; & sanctum nomen ejus.
Et misericordia ejus a progenie in progenies; † timentibus eum.
Fecit potentiam in brachio suo, † dispersit superbos mente cordis sui.

Deposuit potentes de sede; † & exaltavit humiles.
Esurientes implevit bonis: † & divites dimisit inanes:

Sucepit Israel puerum suum: † recordatus misericordiæ suæ.

Scut

The Song of the Blessed Virgin Mary. Luke 1.

MY Soul doth magnifie : † our Lord.
And my Spirit hath rejoyced * in God my Saviour.

Because he hath regarded the humility of his Hand-maid : for behold from henceforth all Generations shall call me blessed.

Because he that is mighty hath done great things to me, † and holy is his name.

And his mercy from Generation unto Generations, † to them that fear him.

He hath shewed might with his arm, † he hath dispersed the proud in the conceit of their heart.

He hath deposed the mighty from their seat, † and hath exalted the humble.

The hungry he hath filled with good things, † and the rich he hath sent empty away.

He hath received Israel his Child, † being mindful of his mercy.

Sicut loquutus est ad patres nostros. Abraham & semini ejus in sæcula.

Gloria Patri, &c.

Sequentes Psalmi dicuntur ad Vesperas in Vigilia Nativitatis Domini.

Dixit Dominus	pag. 2
Confitebor	pag. 4
Beatus vir	pag. 6
Laudate pueri	pag. 8

PSALMUS CXVI.

LAudate Dominum omnes Gentes: † Laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus; † & veritas Domini manet in æternum.

Gloria Patri, & Filio, &c.

Magnificat. pag. 16

As he ſpake to our Fathers ; * Abraham *and his Seed for ever.*

Glory be to the Father, &c.

Theſe following Pſalms are ſung at Even Song, on the Eve of the Nativity of our Lord.

Our Lord ſaid pag. 3
I will confeſs pag. 5
Bleſſed is the man pag. 7
Praiſe our Lord ye Children pag. 9

PSALM CXVI.

PRaiſe *our Lord all ye Gentiles.* † *praiſe him all ye people.*

Becauſe his mercy is confirmed upon us, † *and his truth remaineth for ever.*

Glory be to the Father, &c.

My Soul doth magnifie, &c. pag. 17

Sequentes Psalmi dicuntur ad Vesperas, in die Nativitatis Domini, & per totam Octavam ejusdem.

Dixit Dominus. pag. 3
Confitebor. pag. 5
Beatus Vir. pag. 7

PSALMUS CXXIX.

DE profundis clamavi ad te, Domine, † Domine exaudi vocem meam.

Fiant aures tuæ intendentes; † in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: † Domine quis sustinebit?

Quia apud te propitiatio est; † & propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus: † speravit anima mea in Domino.

A custodia matutina usq; ad noctem || speret Israel in Domino.

Quia apud Dominum misericordia, || & copiosa apud eum redemptio.

Et ipse redimet Israel; || ex omnibus iniquitatibus ejus.

Gloria Patri, &c. *Psal-*

These Psalms following are sung at Even Song, on the Day of the Nativity of our Lord, and the Octave thereof.

Our Lord said pag. 3
I will confess pag. 5
Blessed is the man pag. 7

PSALM CXXIX.

FRom *the depths have I cryed to the O Lord,* ‖ *Lord bear my voice.*

Let thy Ears be intent: ‖ *to the voice my Petition.*

If thou shalt observe iniquities, Lord ‖ *Lord who shall sustain it?*

Because with thee is mercy; and for thy Law have I expected thee, O Lord,

My Soul hath expected in his word; ‖ *my Soul hath hoped in our Lord.*

From the Morning watch even until Night; ‖ *Let* Israel *hope in our Lord.*

Because with our Lord there is mercy; ‖ *and with him plenteous Redemption.*

And he shall redeem Israel; *from all his iniquities.*

Glory be to the Father, &c.

PSALMUS CXXXI.

MEmento Domine, David. ‖ & omnes mansuetudines ejus.

Sicut juravit Domino; ‖ votum vovit Deo Jacob.

Si introiero in tabernaculum domus meæ, ‖ si ascendero in lectum strati mei.

Si dedero somnum oculis meis, ‖ & palpebris meis dormitationem.

Et requiem temporibus meis donec inveniam locum Domino. ‖ tabernaculum Deo Jacob.

Ecce audivimus eam in Ephrata, ‖ invenimus eam in Campis Silvæ.

Introibimus in tabernaculum ejus, † adorabimus in loco, ubi steterunt pedes ejus.

Surge Domine in requiem tuam, ‖ tu & arca sanctificationis tuæ.

Sacerdotes tui innuantur justitiam, ‖ & sancti tui exultent.

Propter David servum tuum, ‖ non avertas faciem Christi tui.

Juravit Dominus David veritatem & non frustrabitur eam, ‖ De fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum, ‖ & testimonia mea hæc quæ docebo eos. Et

PSALM CXXXI.

Remember David, *O Lord,* || *and all his meekneſs.*

As he ſware to our Lord, vowed a vow to the God of Jacob.

If I ſhall enter into the Tabernacle of my houſe, if I ſhall aſcend into the bed of my Couch.

If I ſhall give ſleep to mine Eyes; || *and ſlumbering to my Eye-lids.*

And reſt to my temples, untill I find a place for our Lord, || *a Tabernacle for the God of* Jacob.

Behold, we have found it in Ephrata, || *we have found in the fields of the wood.*

We will enter into the Tabernacle, || *we will adore in the place where his feet ſtood.*

Ariſe Lord in thy reſt, || *thou and the Ark of thy Sanctification.*

Let thy Prieſts be cloathed with Juſtice || *and let thy Saints rejoyce.*

For David *thy Servant's Sake,* || *turn not away the face of thy Chriſt.*

Our Lord hath ſworn truth to David, *and he will not diſappoint it,* || *of the fruit of thy Womb, I will ſet upon thy ſeat.*

If thy Children ſhall keep thy teſtament, || *and theſe my teſtimonies which I ſhall teach them.*

Et filii eorum usque in sæculum; sedebunt super sedem tuam.

Quoniam elegit Dominus Sion, ‖ elegit eam in habitationem sibi.

Hæc requies mea in sœculum sœculi, ‖ hic habitabo quoniam elegi eam,

Viduam ejus benedicens benedicam, ‖ pauperis ejus saturabo panibus.

Sacerdotes ejus induam salutari, ‖ & sancti ejus exultatione exultabunt.

Illuc producam cornu David, ‖ paravi lucernam Christo meo.

Inimicos ejus induam confusione, ‖ super ipsum autem efflebit sanctificatio mea.

Gloria Patri, *&c.*

Magnificat.

And their Children also even for ever; ‖ *shall sit upon thy seat.*

Because our Lord hath chosen Sion; ‖ *he hath chosen it for an habitation to himself.*

This is my rest for ever and ever, ‖ *here I will dwell because I have chosen it.*

Blessing I will bless her widow, ‖ *I will satisfy her poor with bread.*

Her Priests I will cloath with salvation; ‖ *and her Saints shall rejoyce with joycefulness.*

Thither will I bring forth a horn to David, ‖ *I have prepared a Lamp to my Christ.*

His Enemies I will cloath with confusion, ‖ *but upon him shall my Sanctification flourish.*

Glory be to the Father, &c.

My Soul doth Magnifie *pag.* 17

Sequentes Psalmi dicuntur ad Vesperas Beatæ Virginis.

Lætatus sum in his	pag. 26
Nisi Dominus	pag. 28
Lauda Jerusalem Dominum	pag. 28
Dixit Dominus	pag. 2
Laudate pueri.	pag. 8

PSALMUS CXXI.

LÆtatus sum in his, quæ dicta sunt mihi, In domum Domini ibimus.

Stantes erant pedes nostri, in atriis tuis Ierusalem.

Ierusalem quæ ædificatur ut civitas, cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini, testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio, sedes super domum David.

Rogate quæ ad pacem sunt Ierusalem & abundantia diligentibus te.

Fiat pax in virtute tua, & abundantia, in turribus tuis,

Propter

These Psalms following are to be sung on the Vesper days of our Blessed Lady,

I Rejoyced in those things	*pag.* 27
Unless our Lord	*pag.* 29
O Hierusalem praise our Lord	*pag.* 29
Our Lord said	*pag.* 3
Praise our Lord	*pag.* 9

PSALM CXXI.

I Rejoyced in those things, which were said to me, we shall go into the house of our Lord.

Our feet were standing in thy Courts, O Hierusalem.

Hierusalem which is built as a City, whose participation thereof, is in it self.

For thither did the Tribes ascend, the tribes of our Lord the testimony of Israel, to confess unto the Name of our Lord.

Because Seats sat there in judgment, Seats upon the house of David.

Ask ye the things that are to the peace of Hierusalem, and abundance to them that love thee.

Peace be made in thy strength, and abundance in thy towers.

Propter fratres meos,& proximos meos, loquebar pacem de te.

Propter Domum Domini Dei nostri quæsivi bona tibi.

Gloria Patri, *&c.*

PSALMUS CXXVI.

NIsi Dominus ædificaverit domum; in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere; surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis sommum ecce hereditas Domini, filii, merces, fructus ventris.

Sicut sagittæ in manu potentis; ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis; non confundetur,cum loquetur inimicis suis in porta.

Gloria Patri, *&c.*

PSALMUS CXLVII.

LAuda Jerusalem Dominum Lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum; benedixit filiis tuis in te.

Qui

For my Brethren and my Neighbours, I ſpake peace of thee.

For the Houſe of the Lord our God, I have ſought good things to thee.

Glory be to the Father, and to the Son, &c.

PSALM CXXVI.

UNleſs our Lord build the houſe, they have laboured in vain that build it.

Unleſs our Lord ſhall keep the City, he watcheth in vain that keepeth it.

It is vain for you to riſe before light, riſe ye after ye have ſitten, which eat the Bread of ſorrow.

When he ſhall give ſleep to his beloved, behold the inheritance of our Lord, Children, the reward. the fruit of the Womb.

As Arrows in the hand of the mighty, ſo are the Children of them that are ſhaken.

Bleſſed is the man that hath filled his deſire of them, he ſhall not be confounded when he ſhall ſpeak to his Enemies in the Gate.

Glory be to the Father, &c.

PSALM CXLVII.

O Hieruſalem, praiſe our Lord, praiſe thy God, O Sion.

Becauſe he hath ſtrengthened the locks of thy Gates, he hath bleſſed thy Children in thee.

Qui posuit fines tuos pacem: & adipe frumenti satiat te.

Qui emittit eloquium suum terræ; velociter currit sermo ejus.

Qui dat nivem sicut lanam; nebulam sicut cinerem spargit.

Mittit crystallum suum sicut buccellas ante faciem frigoris ejus quis sustinebit?;

Emittet verbum suum, & liquefaciet ea, flabit spiritus ejus, & fluent aquæ.

Qui annunciat verbum suum Jacob justitias. & judicia sua Israel.

Non fecit taliter omni nationi; & judicia sua non manifestavit eis.

Gloria Patri, &c.

Sequentes Psalmi dicuntur ad Vesperas in Festis Apostolorum, & Evangelistarum.

Lætatus sum	pag. 26
Nisi Dominus	pag. 28
Lauda Jerusalem	pag. 28
Dixit Dominus	pag. 2
Laudate pueri	pag. 8

PSALMUS CXV.

CRedidi propter quod locutus sum, * ego autem humiliatus sum nimis.

Ego

Who hath placed peace in thy borders, and filleth thee with the fat of Corn.

Who ſendeth forth his Speech to the Earth, his word runneth ſwiftly.

Who giveth Snow as Wool, ſcattereth miſt as Aſhes.

He caſteth his Cryſtal as morſels: before the face of his cold who ſhall abide.

He ſhall ſend forth his word, and ſhall melt them: his ſpirit ſhall blow, and flow ſhall the Waters.

Who declareth his word to Jacob, *Juſtices and his Judgments to* Iſrael.

He hath not done in like manner to every Nation; and his judgments he hath not made manifeſt to them.

Glory be to the Father, &c:

Theſe Pſalms following are to be ſung on the Veſpers of the days of the Apoſtles and Evangeliſts.

I Rejoyced	*pag.* 27
Unleſs our Lord	*pag.* 29
O Hieruſalem	*pag.* 29
Our Lord ſaid	*pag.* 3
Praiſe our Lord	*pag.* 9

PSALM CXIII.

Believed for which cauſe I ſpeak, * *but I was humbled exceedingly.* *I*

Ego dixi in excessu meo,* omnis homo mendax.

Quid retribuam Domino, * pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam, & nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus; * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus; * ego servus tuus, & filius ancillæ tuæ.

Dirupisti vincula mea; † sacrificabo hostiam laudis, & nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populis ejus; * in atriis domus Domini, in medio tui Jerusalem.

Gloria Patri, &c.

PSALMUS CXXV.

IN convertendo Dominus captivitatem Sion; facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum; † & lingua nostra exultatione.

Tunc dicent inter Gentes; Magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum, * facti sumus lætantes.

Con-

I said in my excess, † every man is a lyer.

What shall I render to our Lord, for all things he hath rendred to me?

I will take the Chalice of Salvation. † and I will invocate the Name of the Lord.

I will render my vows to our Lord before all people, † precious in the sight of the Lord is the death of his Saints.

*O Lord, because I am thy servant, * and the son of thine handmaid.*

*Thou hast broken my bonds, * I will sacrifice to thee, the hoast of praise, and I will invocate the Name of our Lord.*

I will render my vows to our Lord, in the sight of all his people, † in the Courts of the House of our Lord, in the midst of thee, O Jerusalem.

Glory be to the Father.

PSALM CXXV.

*When our Lord turned the Captivity of Sion, * we were made as men comforted.*

Then was our mouth repleniſhed with joy, and our Tongue with exultation.

Then ſhall they ſay among the Gentiles, ‖ our Lord hath done magnifically with them.

Our Lord hath done magnifically with us, † we are made joyful.

Converte Domine captivitatem nostram, * sicut torrens in Austro.

Qui seminant in lacrymis, † in exultatione metent.

Euntes ibant & flebant, † mittentes semina sua.

Venientes autem venient cum exultatione, † portantes manipulos suos.

Glori Patri, *&c.*

PSALMUS CXXXVIII.

Domine, probasti me, & cognovisti me, * tu cognovisti sessionem meam, & resurrectionem meam.

Intellexisti cogitationes meas de longe, † semitam meam, & funiculum meum investigasti.

Et omnes vias meas prævidisti, quia non est sermo in lingua mea.

Ecce Domine tu cognovisti omnia novissima & antiqua, tu formasti me, & posuisti super me manum tuam.

Mirabilis facta est scientia tua ex me, * cor fortata est, & non potero ad eam.

Quo ibo a spiritu tuo? * & quo a facie tua fugiam.

Si ascendero in cœlum, illic es, * si descendero in infernum, ades. Si

*Turn our Captivity, O Lord: * as a torrent in the South.*

They that sow in Tears; shall reap in joyfulness.

*Going they went and wept; * casting their seeds.*

*But coming they shall come with exultation, * carrying their sheaves.*

Glory to the Father, &c.

PSALM CXXXVIII.

*LOrd thou hast proved me, and hast known me: * thou hast known my sitting down and my rising up.*

*Thou hast understood my cogitations far off, * my path and my cord thou hast searched out.*

*And thou hast foreseen all my ways: * because there is not a word in my Tongue;*

*Behold, O Lord, thou hast known all the last things, and them of old: * thou hast framed me and put my hand upon me.*

*Thy knowledge is become marvellous of me: * it is made great, I cannot search it.*

*Whither shall I go from thy Spirit: * or whither shall I fly from thy face?*

If I shall ascend into Heaven thou art there: † if I descend into Hell, thou art present.

If

Si sumpsero pennas meas diluculo, * & habitavero in extremis maris.

Etenem illuc manus tua deducet me, † & tenebit me dextera tua.

Et dixi, forsitan tenebræ conculcabunt me, ‖ & nox illuminatio mea in deliciis meis.

Quia tenebræ non obscurabuntur a te, & nox sicut dies illuminabitur, ‖ sicut tenebræ ejus, ita & lumen ejus.

Quia tu possedisti renes meos, ‖ suscepisti me de utero matris meæ.

Confitebor tibi quia terribiliter magnificatus es, mirabilia opera tua, & anima mea cognoscet nimis.

Non est occultatum os meum a te, quod fecisti in occulto, ‖ & substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, & in libro tuo omnes scribentur, ‖ dies formabuntur, & nemo in eis.

Mihi autem nimis honorificati sunt amici tui Deus, nimis confortatus est principatus eorum.

Dinumerabo eos, & super arenam multiplicabuntur; ‖ exurrexi, & adhuc sum tecum.

Si

*If I shall take my wings early, * and dwell in the extream parts of the Sea,*

Even thither also shall thy hand conduct me; † and thy right hand shall hold me.

And I said, perhaps the darkness shall cover me, || and the night is my illumination in my delights.

Because darkness shall not be darkned from thee, and the night shall be lightned as the day, || as the darkness thereof, so also the light thereof.

Because thou hast possessed my Reins; || thou hast received me from my mothers Womb.

I will confess to thee, because thou art terribly magnified, || thy works are marvellous, and my Soul knoweth exceedingly.

My bone is not hid from thee which thou hast made in secret, || and my substance in the lower parts of the Earth.

Mine imperfection thine Eyes have seen, and in thy Book all shall be written; || days shall be formed and no man in them.

But to me thy friends, O God, are become honourable exceedingly, || their principality is exceedingly strengthened.

I will number them, and they shall be multiplyed above the Sand, || I rose up and am yet with thee.

If

Si occideris Deus peccatores; ‖ viri sanguinum declinate a me.

Quia dicitis in cogitatione, * accipient in vanitate civitates tuas.

Nonne qui oderunt te domine, oderam * & super inimicos tuos tabescebam?

Perfecto odio oderam illos; * & inimici facti sunt mihi.

Proba me, Deus, & scito cor meum; * interroga me, & cognosce semitas meas.

Et vide, si via iniquitatis in me est, * & deduc me in via æterna.

Gloria Patri, *&c.*

Magnificat. pag. 272.

Psalmi qui dicuntur ad Completorium per totum annum.

PSALMUS IV.

CUm invocarem, exaudivit me Deus justitiæ meæ; * in tribulatione dilatasti mihi.

Miserere

If thou ſhalt kill Sinners, O God, ‖ *ye men of the blood depart from me.*

Becauſe you ſay in thought ; † *they ſhall receive thy Cities in vain.*

Did not I hate them that hate thee, O Lord ;* *and pined away becauſe of thine Enemies.*

With perfect hatred did I had them ; † *they are become enemies to me.*

Prove me, O God, and know my heart ;* *examine me and know my paths.*

And ſee if the way of iniquity be in me ,* *and conduct me in the everlaſting way.*

Glory be to the Father, &c.

My Soul doth Magnifie, *pag*, 17.

Pſalms which are to be ſung at Compline throughout the whole Year.

PSALM IV.

WHen I invocated, the God of my juſtice heard me ,* *in tribulation thou haſt enlarged to me.*

have

Meserere mei, * & exaudi orationem meam.

Filii hominum usque quo gravi corde,* ut quid diligitis vanitatem, & quæritis mendacium?

Et scitote quoniam mirificavit, Dominus sanctum suum, * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, & noli peccare, † quæ dicitis in cordibus vestris, † in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ,& sperate in Domino, † multi dicunt, quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine, † dedisti lætitiam in corde meo.

A fructu frumenti, vini, & olei sui, † multiplicati sunt.

In pace in idipsum, † dormiam, & requiescam.

Quoniam tu Domine singulariter in spe † constituisti me.

Gloria Patri,

PSALMUS XXX.

IN te Domine speravi, non confundar in æternum, † in justitia tua libera me.

Inclina ad me aurem tuam, † accelera, ut eruas me. Esto

Have mercy on me, * *and hear my Prayer*

Ye sons of men, how long are you of heavy heart? * *why love you vanity, and seek lying.*

And know ye that our Lord hath made his holy one marvellous; † *our Lord will hear me when I shall cry to him.*

Be ye angry, and sin not, † *the things that you say in your hearts, in your Chamber be ye sorry for.*

Sacrifice ye the Sacrifice of justice, and hope in our Lord; * *many say, Who sheweth us good things.*

The light of thy Countenance, O Lord is signed upon us, * *thou hast given gladness in my heart.*

By the fruit of their Corn and Wine, and Oyl, † *they are multiplyed.*

In peace in the self same, * *I will sleep and rest.*

Because thou, O Lord, hast singularly, * *setled me in hope.*

Glory be to the Father, &c.

PSALM XXX.

IN *thee, O Lord, have I hoped, let me not be confounded for ever;* † *in thy justice deliver me.*

Incline thine Ears to me; † *make hast to deliver me,*

Esto mihi in Deum protectorem, & in domum refugii, * ut salvum me facias.

Quoniam fortitudo mea, & refugium meum es tu, * & propter nomen tuum deduces me, & enutries me.

Educes me de laqueo hoc quem absconderunt mihi; † quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Deus veritatis.

Gloria Patri, &c.

PSALMUS XC.

QUi habitat in adjutorio altissimi; * in protectione Dei cœli commorabitur.

Dicit Domino, susceptor meus es tu, & refugium meum: † Deus meus, sperabo in eum.

Quoniam ipse liberabit me laqueo venantium, * & a verbo aspero.

Scapulis suis obumbrabit tibi, * & sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus, * non timebis a timore nocturno.

As unto me for a God, Protector, and for a house of refuge,† that thou mayest save me.

Because thou art my strength and my refuge, † and for thy name thou wilt conduct me, and wilt nourish me.

Thou shalt bring me out of the snare, which they have laid for me, † because thou art my protector.

Into thy hands I commend my Spirit,† thou hast redeemed me, O Lord God of truth.

Glory be to the Father, &c.

PSALM XC.

HE that dwelleth in the help of the highest, † shall abide in the protection of the God of Heaven.

He shall say to our Lord, thou art my protector and my refuge, † my God I will hope in him.

Because he hath delivered me from the snare of the hunters, † and from the sharp word.

With his shoulders he shall over-shadow thee, † and under his wings thou shalt hope.

With shield shall his truth compass thee, † thou shalt not be afraid of the fear in the night.

A sagitta volante in die, a negotia preambulante in tenebris; * ab incursu & demonio meridiano.

Cadent a latere tuo mille,& decem milia a dexteris tuis: * ad te autem non appropinquabit.

Verum tamen oculis tuis considerabis;* & retributionem peccatorum videbis.

Quoniam tu es Domine spes mea; * altissimum posuisti refugium meum.

Non accedet ad te malum;† & flagellum non apropinquabit tabernaculo tuo.

Quoniam Angelis suis mandavit de te;* ut custodiant te in omnibus viis tuis.

In manibus portabunt te; † ne forte offendas ad lapidem pedem tuum.

Super Aspidem, & basiliscum ambulabis; † & conculcabis leonem & draconem.

Quoniam in me speravit,liberabo eum * protegam eum quoniam cognovit nomen meum.

Clamabit ad me,& ego exaudiam eum † cum ipso sum in tribulatione, eripiam eum, & glorificabo eum.

Longitudine dierum replebo eum, † & ostendam illi salutare meum.

Glori Patri, &c.

Psal-

Of the arrow flying in the dvy, of buſineſs walking in darkneſs, ‖ *of invaſion, aad the mid-day divil.*

A thouſand ſhall fall on thy ſide, and ten thouſand on thy right hand, ‖ *but to thee it ſhall not approach.*

But thou ſhalt conſider with thine eyes, ‖ *and ſhalt ſee the retribution of ſinners,*

Becauſe thou, O Lord, art my hope; † *thou haſt made the higheſt my refuge.*

There ſhall no evil come to thee; ‖ *and the ſcourge ſhall not approach to thy Tabernacle.*

Becauſe he hath given his Angels charge of thee; ‖ *that they keep thee in all thy ways.*

In their hands they ſhall bear thee, ‖ *leſt perhaps thou knock thy foot againſt a ſtone.*

Upon the Aſp and Baſaliſcus, thou ſhalt walk, ‖ *and thou ſhalt tread upon the Lyon and the Dragon.*

Becauſe he hath hoped in me, I will deliver him, I will protect him becauſe he hath known my Name.

He ſhall cry to me and I will hear him, with him I am in tribulation, I will deliver him and will glorifie him.

With length of days I will repleniſh him, and I will ſhew him my Salvation.

Glory be to the Father, &c.

PSALMUS CXXXIII.

ECce nunc benedicite Dominum; * omnes servi Domini.

Qui statis in domo Domini, || in atriis domus Dei nostri,

In noctibus extollite manus vestras in sancta, || & benedicite Dominum.

Benedicat te Dominus ex Sion, qui fecit cœlum & terram.

Gloria Patri, *&c.*

Canticum Simeonis. Luc. 2.

NUnc dimittis servum tuum Domine, || secundum verbum tuum in pace.

Quia viderunt oculi mei, || salutare tuum.

Quod parasti, † ante faciem omnium populorum.

Lumen ad revelationem gentium, || & gloriam plebis tuæ Israel.

Gloria Patri, *&c.*

FINIS.

PSALM CXXXIV.

LO, now bleſs our Lord || all ye the ſervants of our Lord.

Which ſtand in the houſe of our Lord || in the Courts of the houſe of our God.

In the nights lift up your hands unto the holy places, || and bleſs ye our Lord.

Our Lord out of Sion bleſs thee, || who made Heaven and Earth.

Glory be to the Father, &c.

The Song of holy *Simeon*, Luc. 2.

NOw thou doſt diſmiſs thy Servant O Lord, || according to thy word, in peace.

Becauſe mine eyes || have ſeen thy ſalvation.

Which thou haſt prepared, || before the face of all people.

A light to lighten the Gentiles; || and the glory of thy people Iſrael.

Glory be to the Father, &c.

FINIS.

Upon the Sundays from the second Sunday after Twelfth day, to the first Sunday in Lent, and from the third Sunday after Whit Sunday, untill Advent.

LUcis creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem.
Qui mane junctam vesperi
Diem vocari præcipis.
Tetrum chaos illabitur,
Audi preces cum fletibus:
Ne mens gravata crimine,
Vitæ sit exul munere:
Dum nil perenne cogitat,
Seseque culpis illigat.
Cœlorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.
Presta Pater piissime,
Patrique compar Unice,
Cum Spiritu paraclito,
Regnans, per omne sæculum. *Amen.*

Prayers for the King, &c.

PSALM XIX

OUR Lord hear thee in the day of Tribulation: the Name of the *God* of *Jacob* protect thee.

Send he Aid to thee from the Holy Place: and from *Sion* defend he thee.

Be he mindful of all thy Sacrifice, and be thy Holocaust made fat.

Give he unto thee according to thy Heart, and confirm he all thy Counsel.

We shall rejoice in thy Salvation, & in the Name of our *God* we shall be magnified.

Our *Lord* accomplish all thy Petitions: Now have I known that our *Lord* has saved his *Christ*.

He shall hear him from his holy Heaven, the salvation of his right hand is in Powers.

These in Chariots, and these in Horses: but we will invocate in the Name of the *Lord* our *God*.

They are bound, and have fallen, but we have risen and are set upright.

Lord save the KING, and hear us in the Day that we shall invocate thee.

Glory

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*
Verſ. Lord, ſave *JAMES* our KING.
Reſp. And hear us in the day that we ſhall invocate thee.

Let us Pray.

WE *beſeech thee,* Almighty God, *that thy Servant* JAMES *our* KING, *who through thy Mercy, has undertaken the Government of the Kingdom; may likewiſe receive the Increaſe of all Vertues, wherewith being adorned, he may both avoid the Enormity of Sin, vanquiſh his Enemies, and by thy* Grace *attain Thee, who art the Way, Truth, and Life, Through* Chriſt *our Lord.* Amen.

A Prayer for the *King, Queen,* and *Queen Dowager.*

To be added to the laſt *Collect* at the end of *Maſs.*

AND *defend thy* Servant. Innocent *the Chief Biſhop,* JAMES *our King,* Mary *our Queen, and Queen* Catherine, *together with our ſelves, and all* Chriſtian *People, from all adverſity always, and in all Places, Grant Peace and Welfare in our*

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THE

Grand Charter,

Issued out and granted by JESUS CHRIST for the Plantation of the Christian Faith in all Nations.

Registred and Enrolled Mat. 28, 18, 19, 20.

Chosen for the subject of the ensuing Discourse.

By *George Lawson*, Rector of *More* in the County of *Salop*.

LONDON,

Printed by *G. Miller*, for *Joseph Leigh*, at the upper end of *Bazinghall-street*, near the Nags Head Tavern, 1665.